

STHREE DHARMA OR IDEAL WOMANHOOD

BY
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Ananda Kutir, RIKHIKESH
(Dt. Dehra Dun Himalayas)



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PUBLISHERS' NOTE

Sri Swami Sivanandaji takes special interest in the spiritual welfare of all aspirants, men and women. During his extensive tour in Northern India, he has established many Mandalis in different Mohallas of cities for conducting common prayer, meditation, collective study, Sankirtan and Bhajan among ladies. By establishing the "Ladies Section" of the Divine Life Society in different parts of the world, he has organised systematic work where many members join and do collective Sadhana. They maintain daily Spiritual Diary and Mantra Notebooks and send them to Sri Swami Sivanandaji at the end of every month for getting further spiritual lessons. They are given practical training during the Sadhana Weeks in Easter and Xmas holidays held at Ananda Kutir.

For the benefit of the ladies, Sri Swamiji Maharaj has presented this valuable book "Sthree Dharma" with this precious teachings for attaining the Goal of life through a life of purity and devotion.

We could not achieve in fulfilling our desire to issue this book at the lowest possible price due to the exorbitant price of paper. When paper is available in the market, we intend to bring out the Hindi edition of this book for the benefit of the Hindi knowing public.

42, Nisbat Road, }
LAHORE, } ANAND BOOK DEPOT.
1st December 1942.

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8th November 1942.

Blessed Devis,

Grow in the simplicity and purity of Sita. Kindle the lamp of devotion in your heart. Be devoted to your husband. Become an ideal wife and an ideal mother.

The destiny of the children is in your hands only. Train them properly.

Sita was rich in the inner beauty of the soul. Attain this unfading beauty through purity and devotion. Care not for dress or ornaments.

May you all shine like Sita

Sivananda



I live to serve you all. I live to make
you all happy I live to help you all in
destroying the ignorance and in attaining the
goal of life—Kaivalya, the final beatitude.

Swami Sivananda

LAKSHMI STOTRAM

वन्दे पद्मकरां प्रसन्नवदनां सौभाग्यतां भाग्यदां
 हस्ताभ्यामभयप्रदां मणिगणैर्नानाविधैर्भूषिताम् ।
 भवताभीष्टफलप्रदां हरिहरब्रह्मादिभिस्सेवितां
 पार्श्वे पङ्कज शंख पद्मनिधिभिर्युक्तां सदा शक्तिभिः ॥

I meditate on Goddess Lakshmi, who has lotus in her hands, is of cheerful face, bestows fortune and fearlessness, fulfils the desires of Her devotees, who is decorated with precious jewels of different kinds, is worshipped by Hari, Siva and Brahma, is at all times surrounded by Shaktis and has conch and lotus by her side.

सरसिजनयने सरोजहस्ते

धवल तराङ्गुलगन्ध मात्स्य शोभे ।

भगवति हरिवल्लभे मनोज्ञे-

त्रिभुवन भूतिकरे प्रसीद मह्यम् ॥

O Goddess, the wealth of the three worlds ! Whose eyes are like the lotus, who has lotus in her hands, wearing pure white garlands, O Thou, spouse of Hari, beauty of beauties be Thou ever merciful to me. Be ever pleased with me.

SARASWATI STOTRAM

या कुन्देन्दुतुषारहार धवला या शुभ्रवस्त्रावृता
 या वीणा वरदण्ड मण्डितकरा या श्वेतपद्मासना ।
 या ब्रह्माच्युतशंकरप्रभृतिभिर्देवैस्सदा पूजिता
 सा मां पातु सरस्वती भगवती निःशेषजाड्यापहा ॥

May that Goddess Saraswati who is as fair as the moon or the snow or the Jassamine flower ; wears white dress ; sits on the white lotus throne with Veena and Varadanda (a staff) in both hands ! remove all sorts of inertness ; and is worshiped by Brahma, Vishu, Sankara and other gods, protect me.

शुक्लां ब्रह्मविचारसारपरमामाद्यां जगद्व्यपिनीं
 वीणापुस्तक धारिणीम भयतां जाड्यान्धकारापहाम् ।
 हस्ते स्फाटिकमालिकां चदवतीं पद्मासने संस्थिताम्
 वन्दे तां परमेश्वरीं भगवतीं बुद्धिप्रदांशारदाम् ॥

I worship the Goddess Saraswati, who is ever pure, all pervading, skilled in Brahma Vichara, has Veena and books in her hands, bestows fearlessness, who removes all sluggishness, is seated in Padma pose with a garland of crystal gems and bestows on her devotees good intellect.

DEVI STOTRAM

यच्च किञ्चित् कचिद्वस्तु सदसद्वाखिलात्मिके ।

तस्य सर्वस्य या शक्तिः सा त्वं किं स्तूयसे तदा ॥२॥

Thou art the Self of everything that exists in this universe, whether real or unreal and Thou art the Power that sustains them all, how canst thou be eulogised !

महाविद्या महामाया महामेधा महास्मृतिः ।

महामोहा च भवती महादेवी महासुरी ॥३॥

Thou art the great knowledge, the great illusive power, the great intellect, the great memory, the great delusion, the great Goddess and the chief of the celestial Goddesses.

शरणागत दीनार्त परित्राणपरायणे ।

सर्वदायार्ति हरे देवि नारायणि नमोस्तुते ॥४॥

O Narayani ! Devoted to the deliverance of the distressed, meek and the shelter-seeker ! O Devi, the destroyer of the afflictions of 'all, be this bow to Thee.

FOREWORD

My silent adorations and prostrations to the ladies of the world, who are the manifestations of Mother Kali !

In India religion is maintained by the ladies only. There is peculiar religious instinct in them. Hindu ladies are highly devotional. They infuse religious spirit in the males through their daily conduct and practical life. They get up in the early morning, clean the houses, take bath, do Japa, make a small temple in their houses and keep there pictures of Lord Krishna and other deities. They keep the place sacred and in the evening and morning do Arathi and prayer. The atheistic male members of the house are forced to do some prayer or other through their influence. In reality ladies govern the house. They are the manifestations of Shakti.

That house is a miserable place, veritable hell on earth wherein the husband moves up in spirituality and the wife pulls him down in sensual grooves and vice versa. They should be harmoniously blended or joined by the

thread of Knowledge of the Self, each aspiring eagerly for attaining God-consciousness. That house is really a heaven (Vaikunta) where the husband and wife lead an ideal divine life singing Hari's Name, repeating His Mantra, studying Ramayan, Bhagawata, controlling the Indriyas and serving Bhaktas and Sannyasins.

Chudali was a queen-Gyani. She had many miraculous powers. She ruled a big state in the absence of her husband Sikhidwaja. Sulabha was a Brahma-vadhini. She immersed herself in Atma Vichara and Brahma Chintan. Her name comes in the Upanishads and Brahma Sutras. Ladies by their Pativrata Dharma can do anything. Savitri brought back life to her dead husband Satyavan. She fought with the God of death actually. You are all aware of the chastity of Anasuya, wife of Atri, mother of Sri Dattatriya. She turned the Trimurthy as her children by her power of chastity.

Mira was driven from the house by her husband. She was very young. Did He not take care of her? When she was about to drown herself in a river according to the orders

of her cruel husband, the Lord held her up on His lap. Will He not do the same thing for you? Have full trust in Him and be at ease and full repose. Sing like Mira: "Mere to Ghirdhar Gopal dusra na koi."

A mob of 10,000 persons came to stone Mary Magdalene, the Roman prostitute. Lord Jesus addressed the mob with these words: "He that is without a sin amongst you, let him cast a stone at her." The mob was silenced at the utterance of Lord Jesus. Mary Magdalene became the next moment a saint through the grace of Lord Jesus. It is very difficult to say when, on whom and how the Grace of God will descend. O Devis, what reason is there then for despair? Nil desperandum. Do sincere Sadhana. The All-merciful Lord will surely crown your efforts with success. Even the vilest of us can attain salvation. Lord Krishna has given us the word of assurance.

O Devis, do not waste your lives in fashion and passion. Open your eyes. Walk in the path of righteousness. Preserve your Pativrata Dharma. See divinity in your husbands. Study the Gita, Upanishads, Bhagawata and Ramayana. Become good

Grahastha Dharminis and Brahma Vicharinis like Sulabha and Gargi Bring forth children like Lord Gauranga. The destiny of the world is entirely on your hands Train your children in the spiritual path Sow the spiritual seed when they are young

My earnest prayer is that the ladies should sing in the early morning as soon as they get up the Names of Lord The whole house will be charged with spiritual vibrations Even when they cook and draw water from the wells, they should be singing in mild tones the Names of the Lord "Jai Sita Ram Jeya, Jeya Sita Ram Jeya", etc A strong habit of repeating the Names of the Lord will be formed in two months This itself is quite sufficient for attaining God consciousness. Singing the Names of the Lord is a very easy way for getting Darshan of Lord in this Kali Yuga Even when any one dies, the habit of singing the Names of the Lord will come to the rescue.

It is highly gratifying to note that Sri Kumari K. Sabarwal, M A, Shastri, Principal, Fatehchand College for Women, Lahore, has

kindly contributed an introductory article to this book. In this impressive article we find that the pure unselfish love and sacrifice is described as the inborn nature of women. The spirit of sacrifice, love and tolerance is the only Shakti in women which makes an Indian woman a Goddess. Sri Kumari Sabarwal requests our readers to develop Seva Bhav and to be entirely free from unreal ambitions and the so-called independence. May the blessings of the Lord be upon you all !

" ANANDA KUTIR " }
 RIKHIKESH,
1st December 1942.

Swami Sivananda.

WHAT IS WOMAN

Woman is Chaitanya Maya
She is the child of Adi Shakti
She holds the key of this world
She controls the destiny of children.

She is your first teacher
She is your visible God
She is an emblem of beauty
She is full of sweetness.

She is graceful and mild
She is gentle and elegant
She is humble and patient
She adorns the house.

She is the Lakshmi of the house
She is the life partner of man
She is the loving mother
She is all in all.

Her modesty is laudable
Her chastity is a mighty force
Her voice soothes the man
Her music elevates his heart.

Without her the house is a void
Without her man is helpless
Without her this world loses all charm
Without her there is no creation.

Glory to woman

See God in a woman

Give up the ideas of sex, husband and
wife

Adore her as the energy aspect of the
Lord.



WOMAN, THE MOTHER

By Sri Kumari K. Sabarwal, M. A.,
Shastri, Prabhakar, etc.

*Principal, Fatehchand College for Women,
Lahore.*

The term "woman" always reminds me of another term "mother." In fact woman is mother from the very time of her birth. The heart of a mother full of unselfish love and pure sacrifice always lies unmanifested inside the body of a woman however young in years she might be. A girl playing in the courtyard, a girl studying in a school, a girl attending college lectures, a bride in her wedding dress, and a widow in her white sari all of them are mothers may be in manifested or unmanifested forms. Man depends on woman for the real stimulus to make him work successfully and enthusiastically in the struggle of life. The mother is the most influential factor in the life of a human being. It goes without saying that Shivaji, Napoleon, Maharana Pratap and most of the other spiritual and political leaders of the world were nothing but an expression of the character of their mothers. That is why she is called "Janani," the creator.

Now for a woman from her early childhood the only ideal or aim before her is to prepare herself both spiritually and

physically to be a proper mother. Even when she plays with her dolls, she is training herself to look after her young ones, to love them and to be ready to make any sacrifice for their welfare. When she goes to the school, she learns to love her class mates and to obey her teachers. This again gives her a training to love those whom she had not been calling her own so far. She enters a bigger world now. All her school fellows become her own—a part of her own self—whom she loves so dearly. Ultimately she develops a love for all her school friends and enters a new family—her husband's family. Woman and woman only has got the capacity and tolerance, sympathy and love to enter a new family and to make it her own. The world of her love is wide enough to accommodate anyone who enters into it, anyone who is in need of it. She is a Mukta-hasta-dani.

She sacrifices her comforts, her pleasures and even her own personal so-called independence for the sake of the members of her new family with a sweet smile on her face. Who else in the world but an Indian woman can sacrifice even her own body, her life for the

welfare of others ! This, the spirit of sacrifice, love and tolerance is the only Shakti which an Indian woman possesses and which makes an Indian woman a Goddess, a Devi. Not only that but she is also expected to emerge her own personality into that of her husband. Some of my modern sisters will be very angry to read these lines. Still let me assure them that by giving up her own personality, she becomes the master of her mind and the self of her husband also. Sacrifice always results into something higher and better. The husband and the wife are to be of one mind. The housewife should be a person of sweet temperament, brothers and sisters are to be of one accord, sons should be intelligent and smart to carry on the work of the father (Atharvana Veda III. 30/2, 3). This should be the ideal of an Indian family and woman is the only person who can carry it on. That is why even Dharma Shastras allow higher position and status to mother. The son in ancient India could never abandon his mother even if she was boycotted socially and religiously. She was to be respected more than the father.

गुरुणां चैव सर्वेषां माता परमेको गुरु :

(Mahabharat I, 211, 16).

In the modern age men are so busy in their official duties and so-called social functions. Practically, they get no time to be devoted to spiritual Sadhana, Sankirtan and such other things. It is left to the women to create a spiritualistic atmosphere in the house. She may or may not devote hours to Sandhyas or Bhajan, but she may set an example of pure unselfish love and service, Seva Bhava, to be followed by the other members of the family.

Later on, from wife, she becomes mother. This is the beginning of her spiritualistic career. For the first time in her life she finds her own self in the form of a young baby. This very fact may lead her to feel later on that whatever human form she looks at in the world, is nothing but her own self. She should after becoming mother, find no difference between her own child, a part of her own self and any other living soul on earth. This will lead her from the love of her own family to the love of the world. How can a mother see a human young one naked when she herself has got one of the same kind at her own place covered with

warm blankets and quilts ? How can a mother afford to see a human young one lying without anything to eat when her own self in the form of a young boy is enjoying Halva, Puri, cakes and butter ? How can she be unkind to any human child when she really loves her own child. This gives her a practical lesson to love others and this is the real ideal of womanhood or rather motherhood. A mother who is not a mother of all human beings in the world, who is not an Annapurna, can never be the mother of her own child even in the real sense of the term. *Nari* is not only *Ramani*. Woman is not to enjoy the material world only but to enjoy the spiritual world as well. She is Māṇ Annapurna.

Why should a woman go to a quiet place or a jungle for her spiritual Sadhana, when her house itself is a Tirtha, a holy place for her spiritual development. She is the real philosopher, the real Vedantist. Who can bring सर्व सलु इदं ब्रह्म in practice better than an Indian woman who knows and understands no other relation but that of a mother and the child,

between herself and the rest of the living souls on earth.

I come across so many girls daily. I find that some of them are very anxious to become social reformers, others are very anxious to be political leaders, others are anxious to be self-supporting independent persons, but I have to admit with a heavy heart that none of us is anxious to be Jagad-Janani, Māṇ Mother.

In olden days we had few problems to solve. Now our problems are increasing day by day both in quality as well as quantity and we are not in a position to solve them. Why is it so. Only because we have voluntarily given up our high position and dignity as Māṇ and we got independence as they call it, a few problems and mental disturbance in exchange. The exchange was of course an unwise one.

The only way to solve our problems and to regain our status and position is to prepare ourselves to sacrifice the so-called independence and unreal ambitions. The one who has no other ambition but to serve others can never be unhappy or disappointed. Sisters, recall the memory of Mahan Atman, Lord Krishna. Voluntarily he accepted the duty of washing the

feet of the visitors at the time of Ashvamedha Yajna performed by Pandavas.

I have seen so far my friends, my sisters and my daughters in many different forms. May I request the daughters of my dear Māṇ Bharat once more to let me have a look of their Purna Annapurna Rupa. Their Chchvvi, their beautiful sight, as mother Goddess, distributing grains to all her sons irrespective of colour, caste and creed will satisfy me. Dear sisters, the daughter of my dear mother country, try to understand what the term " Bharatiya Nari " means and that will solve all our present-day problems and problems of future too.

without reflecting on its propriety. She was a Yoginī. She led the life of a Sannyasinī. She appeared before Janaka in his court and had a great discussion with him on Brahmavidya or the science of the Self.

Gargī was also a Brahmacharinī. She also was a highly cultured lady. She had a lengthy discussion with Raja Janaka on Brahma Vidya.

In Europe also there are many women who are celebrities and who have entirely dedicated their lives to a life of severe austerity, prayer and service to the public.

In India, even at the present moment there are educated women who are leading the life of Brahmacharinīs. They do not wish to marry. This is due to the force of good spiritual Samskaras of previous birth. They are doing excellent service to the society. They give education to the girls in schools. As selfless service, they give free private tuition to poor girls and train them in sewing and other household works. They study religious books and practise regular meditation in the early morning and evening. They do Kīrtan. They maintain daily spiritual Diary. They conduct

INTRODUCTION

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My silent adorations and prostrations to the ladies of the world, who are the manifestations of Mother Kali !

In India religion is maintained by the ladies only. There is peculiar religious instinct in them. Hindu ladies are highly devotional. They infuse religious spirit in the males through their daily conduct and practical life.

In olden days there were Brahmacharinis in India. They were Brahmavadinis. They did not wish to lead the life of a Grahastha Dharmini. They served the Rishis and sages in the hermitages and did spiritual Sadhana and Brahma Vichara. King Jansruti placed his daughter at the services of Rishi Raikwa. You will find this in Chandogya Upanishad.

Sulabha was a very learned lady. She was born in the royal family of Pradhana. She was a Brahmacharini. She was instructed in the religion of emancipation. She observed the practices of asceticism. She was firm and steady in her vows. She never uttered a word

without reflecting on its propriety. She was a Yoginī. She led the life of a Sannyasini. She appeared before Janaka in his court and had a great discussion with him on Brahmavidya or the science of the Self.

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Sat-sang classes and Kirtan among women. They train the ladies in the practice of Asans and Pranayams. They give discourses in Gita, Upanishads. They deliver lectures on religious subjects in English, Sanskrit and Hindi. During holidays and important occasions, they hold Religious Conference for ladies on a grand scale for mass spiritual awakening. Many get inspiration from them.

Sometimes they visit villages and distribute medicines free for the poor. They are equipped with a knowledge of First aid, homeopathy, Allopathy and Biochemical system of medicine. They are trained in nursing the sick also. There is a highly educated Brahmacharini who is well versed in Sanskrit, English and Hindi who is the head of an institution for girls. She maintains a free private school also for poor girls at her own expense. This is a very noble service indeed.

Such girls and women are really a blessing to India. They lead a life of purity and self-sacrifice. They enjoy Bliss, prosperity and renown here and will also attain the immortal abode of the supreme peace hereafter. India

is in need of more Brahmacharinis of this description who can dedicate their entire life to service, meditation and prayer.

Educated ladies can do any useful service to the society according to their capacity, taste, temperament, aptitude nature and standard of education in a manner that is consistent or in perfect agreement with established principles or Dharmas of their mode of life.

They should not do anything that can bring dishonour or infamy on them and their family and a blot on their character. Without character a man or a woman is considered as dead while living. They should be very careful and cautious when they move in society. They should avoid too much taking, too much mixing, guffaw and giggling.

There was a Maharani in the United Provinces who wore simple dress, ate simple food, served Sadhus and poor people and always lived amongst learned Sannyasins. She had a sound knowledge of scriptures and did regular meditation and prayer, observed Mowna for months and spent some time in seclusion and ruled the state also. There is an educated

woman who is a M. B. B. S. Her husband is holding a good position. She treats the patients freely. She does not charge any fees for visiting. She does very good service to the suffering humanity. She is free from greed. She does medical service for 'the purification of her heart (Chitta Shuddi). She takes medical service of the poor as worship of God. She looks after the house and serves her husband. She studies religious books and spends her time in Sadhana. She is an ideal woman who leads a glorious and pious life.

• Even to-day you will find many American ladies who have taken to the vow of Brahma-charya' living in India in some Ashrams and devoting their time to the service of the public and Sadhana. The world is in dire need of such ideal women. I wish that the world abounds with such glorious women. I do not condemn the women. I do not oppose giving them education and freedom. I have the highest veneration for women. I adore them as Devis. But I am not in favour of such freedom for women which will ruin them. I am in favour of such education and culture which will make them immortal and glorious,

which will make them ideal women. This is what I want. This is what everybody will like.

The Rishis and seers of India like Manu, Yajnavalkia, Parasara who had direct intuitional knowledge of the Self framed the rules or code of conduct for men and women. They are infallible rules meant for all times. They are not like man-made rules or laws. They were not only great psychologists but knowers of the subtle Prakriti which is the source for the mind itself. They had perfect knowledge of the subtle Prakriti of women. They framed rules of conduct which would suit to their Prakriti and would help their evolution and spiritual growth. They did not certainly want to keep women under subjection and slavery. They wanted to give them the real freedom of the soul and make them ideal women.

Loose life is not perfect freedom. Some women of India have ruined themselves by taking advantage of this false freedom. What is there in a woman's life if her purity is lost? She is living corpse only if there is no purity, although she is rolling in wealth, although she moves in high circles in society. Promiscuous

mixing is not freedom. Promiscuous mixing will lead to disastrous results. Even Rishis and Yogins who are clad in rags, who live on roots in seclusion will be pulled down by the dark forces of nature if they are careless. Then what to speak of women who eat daily dainties, who are clad in perfumed velvet and silk with lace borders, who are given too much mixing, who do not lead a life of self control, who have no religious training and discipline, who have no idea of inner life and the religion of emancipation. O wise readers ! I leave this for your own consideration, reflection, cogitation and deliberation.

In this book, I have given the valuable lessons for attaining success in the spiritual path. Instructions on Ideal Womanhood, Education of Ladies, Marriage, Chastity, etc , will be found very helpful for leading a pure and virtuous life. Dialogues between Draupadi and Satyabhama, life sketches of Savitri, Nalayani, etc , are highly inspiring. Short notes on Household Cookery, Household Remedies, Care of Pregnancy, Care of babies, Training of children, etc , will guide you all in

everyday life. The philosophical and devotional instructions given in this book will enable you all to lead a happy, successful life.

May the Divine Flame grow brighter in you all. May the Devis shine with the effulgence of Chastity. May the Devis tread the path of righteousness and attain God-realisation. May the Devis live with their husbands like Sita unto Rama, Radha unto Krishna. May the Devis bring forth children like Gauranga, Jnana Deva, Sadasiva Brahman and Sri Sankara !

OM Santi ! Santi !! Santi !!!

Ananda Kutir, }
15th Nov. 1942. }

SWAMI SIVANANDA.



PRAYER TO MOTHER

Salutations to the Divine Mother who exists in all beings in the form of intelligence, mercy and beauty Salutations, O Sweet Mother, the consort of Lord Siva O Mother Parvaty : Thou art Lakshmi Thou art the embodiment of power. Thou art Para Shakti Thou art in the form of all objects Thou art the sole refuge of all. Thou hast enchanted the whole world The whole universe is the play of Thy Three Gunas. How can I praise Thee ? Thy glory is indescribable Thy splendour is ineffable Protect me Guide me O Loving mother !

O Adorable Mother ! Thou hast generated this great illusion by which all people walk deluded in this world. All sciences have come from Thee. Without Thy grace no one can get success in spiritual Sadhana and salvation in the end Thou art the seed for this world. Thou hast two aspects, *viz* , the unmanifested or Avyaktam and manifested aspect or the gross universe The whole world gets dissolved in Avyaktam during ,Pralaya Give me

the Divine Eye. Let me behold Thy real majestic form. Help me to cross over this illusion, O kind Mother !

O Compassionate Mother, I bow to Thee. Thou art my saviour. Thou art my goal. Thou art my sole support. Thou art my Guide and the remover of all afflictions, troubles and miseries. Thou art the embodiment of auspiciousness. Thou pervadest the whole universe. The whole universe is filled with Thee. Thou art the storehouse of all qualities. Do Thou protect me. I again and again salute Thee.

O Glorious Mother ! Salutations to Thee. All women are Thy parts. Mind, egoism, intellect, body, Prana, senses are Thy forms. Thou art Para Shakti and Aparā Shakti. Thou art electricity, magnetism, force, energy, power, will. All forms are Thy forms only. Reveal to me the mystery of creation. Bestow on me the Divine Knowledge.

O Loving Mother ! Thou art the primal energy. Thou hast two aspects *viz.*, the terrible and the peaceful. Thou art modesty, gentleness, shyness, generosity, courage, forbearance and patience. Thou art faith in the heart of

devotees and nobility in noble people, chivalry in warriors and ferocity in tigers Give me strength to control the mind and the Indriyas. Make me worthy to dwell in Thee Salutations unto Thee

O Mother Supreme ! When shall I have equal vision and balanced state of mind ? When shall I be established in Ahimsa, Satyam and Brahmacharya ? When shall I have Thy cosmic vision ? When shall I enter in deep meditation and Samadhi ? When shall I get abiding peace and perennial joy.

O Radiant Mother ! I have not done any spiritual Sadhana or service of teachers I have not practised any Vrita, pilgrimage, charity, Japa or meditation or worship I have not studied religious scriptures I have neither discrimination nor dispassion I have neither purity nor burning yearning for liberation. Thou art my only refuge Thou art my only support My silent adorations unto Thee I am Thy meek suppliant Remove the veil of ignorance.

O Gracious Mother ! Prostrations unto Thee Where art thou ? Do not forsake me.

I am Thy child. Take me to the other shore of fearlessness and joy. When shall I behold Thy Lotus Feet with my own eyes? Thou art boundless ocean of mercy. When the philosopher's stone turns iron into gold by contact, when the Ganges turns impure water into pure water, canst Thou not turn me, O Mother Divine into pure soul? May my tongue repeat Thy Name always!

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STHREE DHARMA

OR

IDEAL WOMANHOOD

CHAPTER I

1. WHAT IS WOMAN

' Sthree ' is a Sanskrit word which means ' woman '. Woman is the manifestation of Shakti, the illusory power of the Lord. She is Chaitanya Maya. She is Durga or Kali in manifestation. She is the generatrix or creatrix of this universe. She is a faithful companion of man and partner in life.

Woman is the mighty work of God, wonder of nature, the marvel of marvels, the abridgment and epitome of the world, a model of the world, a microcosm, the queen of the house, the real governor, the representative of Prakriti or Maya, the Lakshmi who adorns the house, the sweet companion and helpmate of man.

According to the legend "Woman was created by the combination of the roundness of the moon, the undulation of the serpent, the entwining of clinging plants, the trembling of the grass, the slenderness of the rose vine and the velvetiness of the flower, the lightness of the leaf and the glance of the fawn, the gaiety of the sun's rays and the tears of the dew, the inconstancy of the wind and the timidity of the hare, the vanity of the peacock and the softness of the down on the throat of the swallow, the hardness of the diamond, the sweet flavour of the honey and the cruelty of tiger, the warmth of the fire, the chill of snow, the chatter of the jay and the cooing of the turtle dove".

She adorns the family circle. She charms the man with her beauty, sweet voice, gentleness, sweetness, tenderness, gracefulness, and ingrained devotion and spirit of service. The whole charm of the earthly life for a man is centred in a woman. It is the woman that guides and controls the destiny of men and nations. She silently rules and governs the world.

2. WHAT IS DHARMA

Dharma means duty. Dharma means virtuous actions that elevate a man or a woman to the status of divinity and bestow on him or her the final beatitude of life, Moksha or final liberation from the round of births and deaths.

Kanada, the founder of the Vaiseshika system of philosophy says, that which gives prosperity, cessation of wants in this life and highest success (self-emancipation) hereafter, is called virtue—*Yatobhyudayo Nisreyasa Siddhi sa Dharma it.*

Harita says "Now I shall discourse on virtue. That which is sanctioned by the Srutis (Vaidic and Tantrik Scriptures) is virtue (Sruti Pramanaka Dharma).

Jaimini says . "The object indicated as good by a scriptural commandment is virtue—*Chodana-lakshanartho Dharma it.*".

The Bhavishya Purana observes : "Virtue is synonymous with good (Sreya) and good denotes prosperity.

Virtue is the off-spring of an unsullied soul and should be pursued with an unstained heart, and for its own sake only. It should not be

pursued out of any desire or greed, which the mind, as charmed by its sweetness, freely approves.

Govindaraj explains Dharma as "That about which the mind does not entertain any doubt."

That, by pursuing which the mind, free from all doubts and scepticism, naturally enjoys a state of self-complacency, is called Dharma or virtue.

3. PATIVARTA DHARMA

'Pati' means husband. "Vrata" means a vow. Pativrata is a Mahavratam or great vow for women. Pativrata is a chaste woman who has taken the vow of Pativrata, who sticks to her Pativrata Dharma even at the risk of her life, who is faithfully devoted to her husband, who worships her husband as the Lord and who serves him with heart, mind and soul. For a Pativrata her husband is all in all. He is her sole refuge, protector, saviour and God. She deifies him as the Lord and adores him day and night. An evil thought can never enter her mind even in her dream. Anasuya, Savitri, Nalayani, are examples

of true Pativratas. A woman, who practises Pativrata Dharma need not go even to temples for worship. The Lord of the temple is in her husband.

If a woman protects her Pativrata Dharma she attains purity of heart and enjoys supreme Peace, Eternal Bliss and Immortality. If she serves her husband with Krishna Bhav or Hari Bhav, she enjoys the bliss of Radha in Goloka or the bliss of Lakshmi in Vaikunta. She is freed from the round of births and deaths. Her state is indescribable. She is a goddess on earth. She can do and undo things. She can do whatever she likes in the three worlds. Siddhis and Riddhis roll under her feet. Glory to such exalted woman, visible Goodess on earth !

3. MARRIAGE

Marriage for a Hindu is a sacred alliance for elevating the condition of human existence. Husband and wife evolve quickly by leading the life of Grihastha Ashram. Marriage is a sacred function or alliance which blends or unites two souls for carrying out the divine will in their daily life. Marriage is not a

union of the body but it is a union of soul with soul. It is a spiritual affair among the Hindus. It is a sacred union which can never be cut as under. Just listen to the Mantra which the husband utters on the solemn occasion "O Lord ! Make us united for ever. Join us, unite us, make us one. Let us perform our duties in a righteous manner and attain Godhead through performance of our duties while remaining in the world."

The object of marriage is to attain the four Purusharthas, *viz*, Dharma (virtue), Artha (wealth), Kama (desired objects) and Moksha (liberation). Marriage for a Hindu is a sacrament. It is not a mere contract. It is one of the sixteen Samskaras (initiations.).

The Mantra that is recited at the time of Panigrahana is this :

"Gubhnami the suprajasthavaya

Hastham maya pathya jarathastirya thasha ?

Bhago Aryama savitha purandhirmahyam

Thvadurgarhpathyaya devaha ! "

I seize your hand so that we may have a good progeny that you may live with me, your husband, till you become old. The One God,

represented as Bhaga, Aryama, Savitri and Purandhi has given you to me for doing the duties of a householder.

The bridegroom addresses the bride thus :
" Virasurdevakama syona sam no bhava,"
Give birth to heroes (many offsprings), and worshipping the one God bring about our happiness.

Hindu law recognises marriages of eight kinds. Four kinds of them are approved. One is tolerated and the three are disapproved. If the girl is given in marriage by her parents according to the rites, it is an approved form of marriage. If the parties marry on account of mutual love with or against the consent of the parents, this is tolerated.

In India the parents choose the girls for their sons. They thoroughly investigate into the history of the family, and after careful scrutiny they select a girl. There is no love-making or wooing. If the girls or boys are allowed to choose their own husbands or wives there are many disadvantages in the long run. They have no power of judgment or discrimination.

Some say that the widow has as much right to marry, as the widower has to take another wife. The scriptures do not sanction widow marriages. If the widows are allowed to marry, the young girls remain unmarried. Another social evil crops up. The widows cannot claim equality with men in this direction. They can lead a pure and glorious life by spending their time in spiritual Sadhana, study, Bhajan and prayers

Early marriages form a menace to the society. The whole of India is filled with young windows. Young boys and girls who have no idea of this world and life are married. We see children begetting children. There is physical and mental degeneration. There is no longevity. All are short-lived. No one should attempt to bring forth numberless children to swell up the number of beggars in the world.

of breaks in celibacy *viz*, (1) looking at a man with lustful eye, (2) a desire to touch or embrace a man, (3) playing and joking with him, (4) praising a man, (5) talking to him in secrecy, (6) thinking of a man, (7) determination to cohabit with a man and (8) actual intercourse. She should give up reading or talking of lustful subjects. She should not indulge in sinful thoughts. Lustful thoughts will constitute a sort of mental cohabitation with persons of the opposite sex. Nothing makes a woman more esteemed by a man than chastity. Chastity with its collateral attendants Truth, Fidelity and Constancy gives the man a property in the person he loves and consequently endears her to him above all things. Plato says : " It is proper to leave abundance of chastity rather than gold to children." Plautus says : I do not deem that a dowry, which is called a dowry, but chastity and subdued desire "

Lord Krishna says to Gopis . " Devotion to husband is the one great religion for women. They are to seek the well-being of their friends and to bring up their children. The husband

may be wicked, old, diseased or poor But those who wish for higher Lokas should not give up their husbands. The connection with one who is not the husband is disreputable and unbecoming."

There is never a medicine or a salve similar to a chaste and devoted wife in curing one who is afflicted with all kinds of misery and sorrow This is the plain truth. This is the opinion of all the physicians.

A chaste woman, by her chastity protected, holds on to life even when she is in great distress. Although fallen into great adversities, she is protected by her power of chastity. She lives by the force of her purity. She guards herself her own efforts and undoubtedly obtains heaven and heavenly blessings.

fall down devoid of life." The hunter fell down on the ground, like a tree consumed by fire.

The wife should not forsake her husband when he is in a forlorn and penniless condition. She should share the joys and sorrows of her husband. When Nala lost his' kingdom, wealth and everything, he entered the forest with a single cloth on his body. Damayanti also followed Nala. She also wore a single cloth and shared the sufferings of her husband. She did not wish to go back to her father's palace (King Bhima) and lead a happy life there. How noble-minded and chaste Damáyanti was ! All women should learn a lesson from her and try to lead the noble and chaste life she led.

5. CHASTE WIFE

A sensible, cultured, devoted and pious woman is the Lakshmi of the house. That house is a Vaikunta where husband and wife are harmoniously united by the chord of pure love, where husband' and wife study religious books, do regular Japa and meditation and sing Hari's Name daily. A woman who is devoted to her husband is a rare flower on

earth, a blessing for the house and a brilliant jewel for the family. A virtuous wife is a crest jewel to her husband.

Karyeshu Mantri Karneshu Dası Roopeshu
Lakshmi Kshamaya Dharitri
Bosheshu Mata Shayameshu Vaishya Sadkarma
Naree Kuladharma Patni

"A Kula Dharma Patni is one who gives her husband wise counsels like a minister in times of difficulties, who serves her husband like a devoted maid-servant, who is as beautiful as Goddess Lakshmi, who is as patient as the Goddess Earth, who nourishes her husband like mother and who pleases her husband in a charming manner. (Neeti Shastra).

The wife is the half of man ; the wife is the best of friends , the wife is the root of the threefold worldly activities , the wife is the root of salvation. (Mahabharata).

Taitreya Brahmana says : The man who has no wife is unfit to do any sacrifice ". Wife is considered to be half of the husband. She dwells on his left half of body (Ardhangini). She helps the husband in all the sacrifices, Agnihotra and other religious ceremonies.

6. MODESTY

Modesty is the ornament of women. To go beyond the boundary of modesty, to behave like a man, destroys the elegance, grandeur, grace and beauty of the fair sex. Nothing can atone for the want of modesty in a woman, without which beauty is ungraceful. Modesty is a fundamental virtue which a woman ought to possess. Modesty is a wonderful mixture of humility, politeness, decency, elegance, gentleness and sweetness. Modesty is the most precious ornament of a woman. A modest woman is restrained by a sense of propriety. She has good behaviour and manners. Modesty is the mark of true nobility. A woman without modesty is a flower without fragrance. A woman without modesty is a mere void although she possesses many other virtues. Modesty raises a woman to the status of divinity. A modest woman commands respect.

7. IDEAL WOMANHOOD

You will find in mythology that the very first woman was created "Satrupa" of the seven beauties in order that she might become

the guide, philosopher and friend of the very first man that was created. He was solitary and uneasy. He was helpless and cheerless. At last she came to help him and make him cheerful and happy. Woman is the complement of man.

A woman is really the absolute queen of her home. An ideal mother and a good housewife is a goddess on earth. She alone can tackle the question of children to their best advantage. Children of to-day are the citizens of to-morrow. It is she who really moulds the life of children and thus helps in the improvement and strengthening of the race. Rearing of children is really the building up of a nation or a country. Children are the stuff out of whom a nation is made.

The ideal woman is one who manages the house efficiently, who looks after the comforts of the husband and serves him as God who trains the children to become good citizens, who leads a chaste and virtuous life, and who plays the noble and important part of a good wife and a good mother.

Grace, softness, beauty, charm, gentleness, modesty, service are born with a woman.

Women are more impressionable, tender and more obedient and enduring. They are passive and silent and emotional. Their smiles breathe life and joy when man comes home tired and hungry. They are full of love. These qualities will befit them to make good mothers. Man is for the sword and field. Adventures are in his nature. He is more rational.

Some of the modern Hindu mothers follow the Western ways. They do not wish to look after the children even. They engage wet-nurse to rear their children and spend their time in the clubs, cinemas, playing cards and social functions.

Napolean's mother always kept with her pictures of Greek and Roman heroes and sang songs of these heroes. Thus the heroic spirit was created in Napolean while he was dwelling in the womb of his mother. Abhimanyu learnt the way to go inside the Padma Vyuha (Chakravyuha) when he was in his mother's womb. Once Sachi rockd the the cradle of her son with the Dhvani of Hari's Name: 'Hari Hari Bhol, Bhol Hari Bhol, Mukunda Madhava Govinda Bhol.'

This infused in him the honey of devotion and brought forth to the world a Gauranga who changed the mentality of the people of India.

Mother is the first Guru. The child learns the alphabet from the mother. The child learns to speak from its mother. She may make him a saint or a ruler or a rogue. She imparts her virtues to her child with the milk.

The sleeping apartment must be furnished with the pictures of saints and sages and gods. Husband, wife and children will draw inspiration when they look at the pictures. The child in the womb is influenced by the sentiments and emotions of the mother. If she studies the scriptures, Ramayan, Bhagwat or Gita and leads a pious life during her period of pregnancy, she will give birth to a noble and pious child.

Childhood is the most impressionable period. Just as the twig can be bent in any way you like, so also a child can be moulded in any way the mother likes. The impressions are indelibly made in the mind of a child. If the child is given in the hands of a paid

wet-nurse, what can you expect from the child when he grows up? The child needs the constant contact of the mother. Mother is the first teacher or Guru for the child. She only can give to the child the milk of knowledge and culture. A mother only can shape the future destiny of the child. The rising generation entirely depends upon the training given by the mothers. The improvement and strengthening of the nation is in the hands of the mothers.

Impression formed at an early age strike roots deep down into one's nature. It is the most onerous duty of parents to create religious impressions in the minds of their children by telling the stories from Ramayan, Bhagawat, by making them do Kirtan and recite prayers. They should give them (boys and girls) Sanskrit education. They should make their sons perform Sandhya regularly in the morning, noon and the evening and study of Gita, Ramayan, etc., and do Japa daily. If parents neglect to perform this duty, their sons would become irreligious and wicked.

It is the mother who bathes, feeds and clothes the baby. It is the mother who educates, moulds the child first, who teaches the three R's to him. She is the life-giver, She is his playmate and guide. He runs to the mother only for getting his objects of desire.

CHAPTER II
EDUCATION OF WOMEN

CHAPTER II

EDUCATION OF WOMEN

1. INDIAN WOMANHOOD

A chaste, pious, devoted wife adorn the house. She is the Lakshmi of the house. The home appears to be empty without the housewife. A householder's home, even if filled with sons, grandsons and daughters-in-law is regarded empty if destitute of the house-wife. One's house is not one's home. One's wife only is one's home. A house without the wife is as desolate as the wilderness.

A chaste wife never eats before the husband eats. She never sits before the husband sits down, never lies before the husband lies down. She rejoices if the husband rejoices and becomes sorry when the husband is sorry. She is always sweet-tempered and speaks always sweetly. Ever devoted to the husband and ever relying on him she is ever employed in doing what is agreeable to and beneficial for her Lord. Worthy of praise is that person on Earth who owns such a devoted wife.

She is the life-partner of man. For many husbands wives have become Gurus on account of their devotion and purity. If any man treats his wife as a slave or subordinate and thinks that a woman is meant for cooking and procreation only, then it is a heinous or unpardonable crime indeed.

She is a true wife who is a good housewife. She is a true wife whose heart is devoted to her husband. She is a true wife who is faithful to her husband. A man's half is his wife. The wife is her husband's best of friends. The wife is the source of Dharma, Artha and Kama. The wife is the source of salvation. He who has a wife can achieve good fortune. He who has a wife can lead the domestic life. The wife who talks sweetly is the friend of the husband on the occasion of joy. She is like a father on occasions of religious acts. She is like a mother in times of illness and woe. Even in the deep forest the wife is the refreshment solace to her roaming husband. He who has a wife is *the refreshment and solace to her roaming husband*. He who has a wife is trusted by

all. Therefore the wife is man's great means of salvation.

When the husband goes to the region of Yama the devoted wife only accompanies him there. The chaste wife waits for her husband and follows him.

The wise men have said that a man himself is born as his son. Therefore a man whose wife has given birth to a son should consider his wife as his mother. No man, even in anger should do anything that is disagreeable to his wife, because happiness, joy, virtue and everything depend on the wife.

Lakshmi said, "I live with those women, who are forgiving and self-controlled. I live with those women who are given to truth and sincerity and who adore the Gods. I do not live with those women who do not look after household furniture and provisions scattered all round the house and who always utter words against the wishes of their husbands.

"I always avoid those women who are fond of the houses of other people and who have no modesty. I always live with those women who are devoted to their husbands, who are blessed in conduct.

“ I always avoid such women who are sinful and unclean or impure, who always lick the corners of their mouths, who have no patience or fortitude and who are fond of dispute or quarelling, who are insolent.”

Ladies should be educated. Cultured ladies are doubtless a blessing to the society. But too much liberty and too much freedom to ladies lead to disastrous results. I need not tell you much of this. You are all aware of this in daily life. Golden medium is always good. Extremes of anything are always bad.

At the present moment a rich man or big official engages three or more tutors for training his daughter, one for teaching Hindi another for English, a third for teaching music and embroidery and a fourth for teaching how to prepare sweetmeats. He thinks that his daughter has become an accomplished girl now. She can play tennis and she is efficient in playing bridge. She can entertain the guest of the house. This is not real culture. She cannot do any domestic work in the house. *She always wants a cook, and a maid-servant.* She is more like a painted picture of the house.

She is a burden on the husband. She wants a sofa. She is ever sick, because she is not doing any hard work in the house, she is leading a life of ease and idleness, Ladies of the house should do all the household work. Then only they can keep the mind wholly occupied and will be strong and healthy.

The movement of women towards independence and equality of women's rights -will not land to definite beneficial results. To have a seat in the assembly-or the council will not give real independence to a woman. Women of India should not try to imitate the ladies of the west India is India. It is a spiritual country. It is a country of sages, Rishis, Yogis and Yoginis and philosophers. It is an unprecedented country in matter that relate to the soul or the Adhyatmic science. The ladies will have to play a very important part in the religious field and training of children.

" Full many a gem of the purest ray serene, the dark unfathomed caves of ocean bear." Even so India still abounds with Sulabhas, Madalsas, Miras, Chudalais, and Gargis.

May this sacred soil of India abound with chaste and devoted women like Sulabha and Mira ! May they train their children in the path of Dharma and Truth !!

2. LADIES OF THE WEST

It is through the help of devoted wives many in the West have arisen to prominence. Lord Austin, the motor car manufacturer once said in public : "I would never have succeeded but for the help of my wife." There have been great men in different walks of life who owed much to their wives. Asquith, Lloyd George, Baldwin, Snowden, Macdonald, Chamberlain, all rose to office with the help of a devoted wife. The wives of Winston Churchill and Franklin Roosevelt inspired and helped them very much from the very beginning of their careers.

Through the life of storm and stress Clementine Churchill has been a trusty companion of Mr. Churchill. Her reticence and graciousness are natural results of her strict upbringing. She keeps the garden tidy. She has taste in furnishing and decoration of the house. Housekeeping is one of her main

duty. The residential part of the house is managed personally by Mrs. Churchill.

Miss Martha Root : She was an American lady. She was like a flower. In her heart shone the light of love. She was tireless in service and travels. She was an apostle of peace and harmony. She was 70. She crossed the seas and came to India to spread the message of her master, Abdul Baha. Her life was fragrant with the love of God. She travelled to China, Japan, Egypt and Iran. She radiated love wherever she went. She had intense faith in the power of prayer. She believed in peace and the fellowship of religions and nations. Even in her advanced age she went through her daily work in the spirit of service and self-sacrifice. She said, "In the Mahommedan Mosque in Hindu temples and in the Christian church, there is one God and we are all His children. I see one light in the New Testament of Jesus Christ, and the Quran of Mahammad and the wisdom of Buddha. Religion in its inner sense never changes. All the Teachers have taught the same Message.

Annie Beasant She was an Irish woman. She had a large heart. She was a talented woman. She spent her life in the service of India. She was an awakener of Indian youths. She touched many spheres of life, social reform, theosophy, occultism, politics, education, theology, socialism, religion. She had abundant love for the Harijans. She built a colony for them. She has written several books on religion and philosophy. She was a great orator. She was methodical in her work. She lived for 82 years.

Dr. Marie Montessori She is the greatest genius in education and child psychology. She is 72 years of age now. She is a marvelous personality. She was born in Italy in 1870. She studied Engineering and obtained the degree of M. D. in medicine. She left the medical profession. She began a period of research experiments and invention in child psychology and child educational methods. She framed her educational system for children which is internationally famous to-day which has brought a new light in child education and joy and happiness to the children at home and

at school. The system of education is adjusted to suit the natural and inborn impulses, tendencies and capacities of the child. The important idea in this educational method is the value of sensorial education. The senses are the doors to the intelligence. They are trained with great care. A suitable environment is given to the child to carry out his experiments and analysis. Within her heart burns the fire of devotion to God and His creation. She is full of love and sympathy. She can surmount any kind of difficulty.

St. Joan of Arc : She was a peasant girl aged 17. She was a saint in action. She was absolutely uneducated but she worked wonders. She achieved immortality by setting free her country, France. Joan was a great patriot. In Joan patriotism was blended with purity and profound faith in God. She prepared herself through discipline of purity and prayer to become an instrument of God for setting France free. She dedicated her life entirely to God. She had inner guidance in difficulties and danger.

Madame Blavatsky : She was the founder of the Theosophical Society. She has written

several books on occultism and Theosophy. 'Secret Doctrine' is one of her best books. She was well-versed in occultism. The following extract from her writings, is beautiful and instructive :—

“ A clean life, an open mind, a pure heart, an eager intellect, an unveiled spiritual perception, a brotherliness for all, a readiness to give and receive advice and instruction, a courageous endurance of personal injustice, a brave declaration of principles, a valiant defence of those who are unjustly attacked and a constant eye to the ideal of human progression and perfection which the sacred science depicts—these are the golden stairs up the steps of which the learner may climb to the Temple of Divine Wisdom.

Sister Nivedita : She was an American lady. She renounced everything and came to India. She became the disciple of Swami Vivekananda. She spent much of her time in study of religious books and meditation. She led a life of piety, service and self-sacrifice. She has written many valuable books on religion and philosophy.

Miss Slade : She is popularly known by the name Mira Ben. She has come of a noble

family. She is now the follower and disciple of Sri Mahatma Gandhi. She is a great Tyagi. She leads a very simple and hard life. She is a pious lady. She devotes her time in prayer, service of India and her Guru. She is an ideal disciple. She has dedicated her life to the service of India. She serves her Guru day and night untiringly. Though she was born with a silver spoon in her mouth she is not reluctant in doing service of any kind. She draws water, cleanses the utensils, sweeps the house and does all household duties. You cannot expect this from a Western woman. For Mahatmaji she is more than a daughter. She likes service. She does not want equality with men. Her life is a continuous Yajna. She is an embodiment of selfless-service. All ladies should learn lessons from the exemplary, pure and laudable life led by this exalted lady.

Glory to Mira Ben and her Guru who has such a disciple through rigorous discipline and training. India and the world need many Mira Bens at this hour.

3 EDUCATION OF WOMEN

The ideal of freedom of a Hindu woman has always had a religious and spiritual significance. India had produced Brahma-vaḍinīs like Gargī, Sulabha, who were profound students of philosophy. Even learned scholars came to them for inspiration. Hang Tsiang, the Chinese traveller makes mention of the high position of the Indian woman in his memoirs.

The education of our woman is a fundamental question on which everything rests. The progress and prosperity of a community or a nation depends entirely on the education of women. The education of women only can raise India to her original sublime condition. If you educate the woman, you educate the family and the whole Indian nation at large. What sort of education should be given to her? It should not be of the same education which Maculay introduced for the production of clerks for Government offices.

But what do you find in these days. Many of modern educated ladies are incapable of performing the domestic duties. Daughters-in-law were beautifully trained in those days

in house-keeping by their mothers-in-law. Even now they are trained in some parts of the Southern India. Nowadays an educated lady wants a nurse for her babies, a cook for the kitchen and maid-servant to cleanse her clothes and a tutor for the education of her children. She does not want to work in the kitchen. She is extravagant and ease-loving and spends her time in attending to her complexion with foreign lotions, creams, face-powders and lip-salves. She has become a slave of fashion and style. She wears a jewelled wrist watch, gold pins, gold clips and gold broches and she has bobbed hair. She is an ornament of the drawing room. She always enters into discussion with visitors to show her knowledge and stylish way of talking. She moves about in the evening in her flowing garments to play tennis with a racket in the hand or with a money bag in her hand and goes about alone for shopping. Poor husband is put to lot of troubles and anxieties. He finds it difficult to make both ends meet. Modest girls should talk in a whisper before their mother-in-law. But nowadays the college girl plays cards with them and talks

loudly and jokes in their presence and smokes in a stylish manner. Tell me friend, is this education ? Is this culture ? Is this enlightenment ?

We clamoured for the education of girls. We thought that an educated girl would turn out to be a real help-mate to her husband in the daily battle of life. We thought that she would become a good mother and train her children in a proper manner. We thought that with her knowledge of hygiene and laws of health she would be able to prevent the diseases from entry to family circle. We thought that with her knowledge of accountancy she would ably manage the house with economy and efficiency. But matters have turned out to be otherwise. She has become a slave of of Western fashion and style. What a pity ! What a lamentable state ! She never studies Gita, Ramayan, Bhagvat. She never does Japa, meditation and Kirtan. She never wants to lead the life of Sita or Gargi, Madalasa or Mira, Chudalai or Savitri but she passionately reads novels and draws inspiration from the stars of the silver screen or the Hollywood. A Sattwic pious lady is really beautiful. She

does not require any artificial decoration with gold chains, gold pins, nose screws or with any other ornament or fashionable dress. Millions of people are attracted towards them unconsciously even when she is in a very poor dress

Taking a degree in the University is not real culture or true education. Any girl can cram some books and get a degree. What is wanted is moral culture, knowledge of the Self, regeneration of lower nature, good behaviour, refined manners, discipline of the Indriyas, control of the mind and the cultivation of sublime divine virtues. This rare discipline cannot be had in the present day Universities. A drastic change in the curriculum of the Universities is needed. Books that are best calculated to give moral culture and culture of the soul such as Gita, Upanishads, Ramayan and Bhagavat should be introduced in the curriculum. Students should have proper ethical training. Then only the Universities can send out boys and girls with proper education and culture.

It is the onerous duty of the Ministers of education to look into the much neglected problem of women's education. Steps must

be taken at once. This is the problem which demands immediate attention.

That kind of training and education should be given to women which will make them ideal wives and ideal mothers and not ideal job-hunters who will have a rival competition with men. Women are moulded according to the education they receive. It should be of a practical nature according to the actual needs of the land. Stuffing the mind with a number of subjects which are of no immediate practical use is no education at all. Students simply cram the subjects before they appear for the examination and forget everything after the examination is over. They are of no use to them in their daily practical life.

A woman can have knowledge of medicine, law, biology and science for her own enlightenment but not for the sake of getting a job. She can be a doctor to serve the poor and her family members. She can be a teacher to teach her own children and the poor children in the vicinity.

A woman should certainly be educated, on proper lines. She must be able to understand the problems of her country. She can

contribute her help and service to the country in a way that is consistent with the approved rules of her life. If any nation is to be built up, women should have proper culture.

Most of the educated girls of to-day spend their time in reading novels. They consider that house-keeping and domestic work are beneath their dignity. They think that they will be regarded as accomplished girls if they can talk on politics, science and varieties of subjects with men in the drawing room or the club and play tennis and play on the harmonium or fiddle or piano. Cooking and house-keeping are drudgery for them. There can be happiness in the home if the girls know well house keeping, cooking, serving, personal and home hygiene, needle work, child welfare, gardening, first aid, keeping of accounts, etc. The methods of cookery such as boiling, baking, frying, stewing, making of invalid foods such as barley gruel, whey, etc., should be taught to them in the schools. They should have some knowledge of articles of diet and food values and their function on the body.

They should possess some elementary knowledge of simple house-hold remedies, of infectious diseases and the use of disinfectants, first aid, various kinds of bathing, feeding of infants, and their management, gyneology which treats of the diseases peculiar to woman and her physical organism, ventilation, purification of water, disposal of refuse, drainage, personal hygiene, care of teeth, skin, etc., care of the sick.

They should also know how to grow vegetables and flowers in the garden, how to take care of the garden, how to use the sewing machine and how to mend the garments and prepare shirts, coats, etc., for their children, how to remove stains and wash clothes and preserve colours, how to keep the furniture clean, neat and tidy etc.

Some Asans, breathing exercises, singing of Bhajans, prayers, stories in Ramayana, Bhagavata, Mahabharata, Gita must be taught to them. Religious aspect of life should in no case be neglected. Religion includes ethics, morality and culture also. Religious culture bestows perfection in any walk of life.

Equipped with such real education women of a country can render wonderful service.

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When they really start such a kind of new life they will not have the time nor the inclination to hunt after jobs in offices or to attend law courts and clubs, cinemas and musuem.

II

The future generation depends upon the Mothers of to day. Mother is the backbone of a nation. She has to play a fundamental and sacred part in the drama of this world. She has to build and strengthen the race. She has to train the children, the future citizens of the world. It is she who teaches the alphabat to the children. She has to give them moral and religious training.

If she is educated only her children will be properly trained and disciplined. If she is religious only, her children will be religious. If she is trained in ethics only, she can impart moral education to her children.

It behoves, therefore, that girls and women should be properly educated on proper lines in order to befit them for their great life's work.

The child is the future citizen of a country. He is a wealth of the state. He is a

valuable asset to the nation or country. He must be allowed to express his latent or dormant faculties through proper education, and culture. If he is endowed with sterling qualities of head and heart he will shine as a luminary in this world.

The curriculum or syllabus of 'girls and boys must be thoroughly overhauled.' The Ministers of education and Vice-chancellors of Universities should provide them with such education as would make them practical and useful men and women in the land. Their education must suit to the needs of the country. This is a great cry in India.

4. FASHION

Some of the modern so-called educated girls do not know anything of the domestic life, cooking, etc. They need a maid servant to wash their clothes, a nurse for their babies, a cook for the kitchen, a tutor for the children, and the husband to dance to their tunes.

They become very fashionable. They exhibit vanity in dress or manners. They are showy in their garments and affectively refined in manners. They are Europeanised. The husband finds himself unable to fulfil her

persons. They should not come under the poisonous materialistic influence. They have no idea of real independence. To move freely here and there, to do everything to eat and drink anything, to imitate others, to drive a car, to go to the courts and do the work of a barrister is not independence. The Vedas say :

पिता रक्षति कीमारे भर्ता रक्षति यौवने ।

पुत्रंस्तु स्थाविरे भावे न स्त्री स्वातन्त्र्यमर्हति ॥

“ The father protects one during infancy, the husband when one is in the prime of life and the son when one has attained to old age. A woman has no independence.”

Some of the educated ladies of the present day say : “ Cannot a woman plead for her cause? Why do you crush her individuality and liberty? Why should a woman play a secondary part? Why do you deny equal rights to women? Why do you make her play a second fiddle to man? Is woman made for man to serve him only? Did God create us for kitchen and procreation? Woman also should be allowed to speak for their rights. Woman also should share the responsibilities of man. English and the

American women enjoy a very high status in every sphere of their social and political life. Japanese women drive the aeroplanes in the war as pilots to encourage the men."

In reply to this I request them to study carefully the dialogue between Draupadi and Satyabhama given in this book. They may say that old customs and traditions will stand in their way of evolution and progress. It is not so. What is given there are eternal *Dharmas for women for all times prescribed* by realised Rishis and sages.

Some say that the West has seen the suffragist movement heading towards perfection. West has seen women playing the man in every walk of life. Women in the West have begun to join the bench and the bar and sit in parliaments. They play. They police and spy and have the right of divorce and also the right to join Military and Air services.

But I ask : "Has this contributed more to human happiness and to the development of ideal womanhood and ideal motherhood and to the real prosperity and peace of the country ? Has this produced many high-souled personages and great saints who only can

bring peace and real upheaval to the country ? Has this brought real material prosperity ? Surely it has brought more divorce courts, more unhappiness, more restlessness and more wars. This has only thickened women's veil of ignorance and augmented their Rajasic element.

If women take a conspicuous part in the military and Air services, in parliaments, police forces and courts, men will have to withdraw themselves from these fields of activity and to the fuction of women. They will have to take to cooking in the kitchen, house-keeping and rearing and nursing of children, sewing and mending of garments. This will be the obvious result of this movement of equality of women with them.

In nature the five elements and the sun, the moon, the stars discharge their respective functions. Indra, Varuna, Agni, Yama perform their allotted duties. Man has to play his own part. Woman also has to play her own part in the grand scheme. God did not certainly create woman to do the part of a driver of a pilot in air force. This is contrary to nature's plan.

CHAPTER III
DUTIES OF WOMEN

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1. DUTIES OF A WOMAN

The chief duty of a woman is to maintain her Pativrata Dharma. For a woman is no higher deity than her husband. She should daily worship him and drink the water washing his feet (Charanamrita). She must take sole refuge in her husband. Husband is everything for her. He is all in all for her. She must do all actions to please him. Her duty is simply to look after his comforts and obey his commands. By serving him wholeheartedly and with single-minded devotion, she can attain whatever she wishes.

Husband is the only Upasana Devata for a woman. She should meditate on his form. She should take the form of her husband as the form of the Lord. She should deify him. Manu says : " For a woman there is no other sacrifice (Yajna) or Vrita. She who serves her husband with intense devotion and faith is honoured even though he is not endowed with

virtuous qualities, he is lustful, he has no good conduct." (VI—54).

The wife should not look to the defects of her husband. She should not even talk of his defects to her relatives or friends. If a woman looks into the weakness or vicious qualities of her husband she is not a devoted wife. Even if the husband fails to 'show much love towards his wife, she must love him with a full heart. Even if the husband teases or hates his wife, she should speak gently and sweetly to him. She should speak with warm affection.' She should never show her anger towards him. This is difficult. But gradually she will gain strength of mind, power of endurance through the grace of the Lord. It is difficult to have the divine Bhav in the husband all at once. It will develop gradually through constant reflection, service, attendance and training of the mind. She should be extremely vigilant. She should possess endless patience.

Even if the husband is unrighteous she should be faithful to him. She should pray to God to put him in the path of righteousness,

to infuse in his heart faith and devotion and to make him realise God-consciousness. A chaste wife who is sticking tenaciously to her Dharma can change the life of her husband to the path of righteousness even if he is leading a wicked life. Many have done so.

She should never grumble or murmur when she is ill-treated by her husband. She should never retort him. She should lead a life of perfect contentment. The path of Sthree Dharma is also the razor path. It is only through the grace of the lord she surmounts all difficulties and obstacles on the way and the path is rendered smooth and easy.

She should serve him nicely during his ailment. She should not allow the servants to serve him. She should herself cook the food and serve husband. She should take food only after he is served. She should serve the husband diligently when he is in trouble, difficulties or critical circumstances. Service to husband is for her more than the service of God.

Service with a wry face and murmuring, is no service at all. No one will accept any service

from any one when it is done with unwillingness and half-heartedness. One should rejoice when the service is done. Then only the recipient will accept the service gladly. The path of service is extremely difficult. The ignorant one who has no idea of the greatness of service gets disgusted after some time. But if there is firm resolve and firm determination everything becomes easy. There will be joy and bliss in service if one takes service as worship of the Lord.

Service of the husband is the only duty of a woman. There is no other greater Yoga, Yajna or Karma than the service of the husband. She who worships her husband in thought, word and deed is much adored by all the Devas. Even if the husband is blind and deaf, even if the husband is extremely poor and illiterate, even if he is suffering from an incurable chronic disease, even if he is easily irritable and mean, the wife should serve him whole-heartedly. If she ill-treats him, she goes to the unhappy world.

She should do such noble acts which would please her husband and would bring

him glory, honour, faith in God and the final attainment of God-consciousness. She should be humble, active and straightforward. She should herself do all the works of the house. She should know cooking well.

She should respect all her husband's relatives. She must serve her old mother-in-law and father-in-law. She must do prostration to old ladies in the house, father-in-law, mother-in-law, Sadhus, Sannyasins and Bhaktas. She must give alms to poor people, Sanyasins and Bramacharins when they come to her house. She should treat the guests and friends of her husband with respect. She should invite them for dinner on auspicious days. She should serve poor sick people, Sadhus and Sannyasins. She should never live beyond the income of her husband. She should be charitable and spend one-tenth of her husband's income in charity. She should cut the coat according to the cloth. She should never borrow. She should never allow the expenditure exceed the income of her husband. She should have a very large heart. She should get up at four in the morning and practise meditation. She should wake up

her children also at this time and make them do Japa and Kirtan.

Virgin Mary was the mother of Jesus Christ. She was a great and pious lady. She is the blessed Virgin. Jesus was born of Virgin Mary by internal germination without impregnation (immaculate conception). She is adored by the Roman catholics. The votaries of Virgin Mary repeat the Mantra "Hail Mary I full of grace etc." They use rosary also.

Mrs. Anna Plaudis resides in Riga, Latvia. She is a generous hearted noble and pious lady. She practises Yoga. She has a group of ladies who take interest in Yoga. They practise Yoga Asanas beautifully well. She is assisted by Mrs. Dolfij a veteran lady in her Yogic activities. Mrs. Dolfij also is advanced in Yoga. They hold regular classes in Yoga. They conduct common meditation. They all repeat OM Namō Bhagavate Vasudevaya. This is a strange thing indeed. Evidently in the previous birth they ought to have been born in India in Hindu families. They also do Kirtan in their own way. Thus ladies in the west also led a glorious life by devotion and sticking to their Dharma.

2. FACTS ON WOMANHOOD

1. Chastity is the ornament of a woman.

2. A chaste woman can do and undo things

3. Fashion is a terrible curse.

4. The society in which women are not honoured is sure to be doomed.

5. Let your mother be your God (Mathru devo bhava). Bow before your mother daily.

6. Glory of Indian women is the glory of India herself.

7. Devotion is ingrained in Indian women.

8. A girl of to-day is a woman of to-morrow.

9. Always respect ladies. Give them seats.

10. See Mother Durga in women.

11. The destiny of nation lies in the hands of her women.

12. The hand that rocks the cradle really rules the world.

13. Homes are the cradles where nations are nurtured.

14. Ninety-six percent of women of Japan and Russia are literate.

15. In India four or five percent of women are literate.

BHAGAWATE VASUDEVAYA. They get initiation from great, pious men. Japa of any Mantra will intensify the devotion of a lady towards her husband and help her in the achievement of her Pativrata Dharma. It is a help but not a hindrance.

Even in the West many ladies are doing Japa of the Mantra of Lord Krishna. In Bengal, Maharashtra and Southern India ladies also are initiated into the Japa of the Mantra by their family Guru and other elevated souls.

Parents should watch the habits and ways of their children and take care not to allow them to join evil company. If they speak lies, they should be punished. They should not be allowed to smoke and use betels. Householders have got a very responsible duty of training their children. If they do not want to take up this responsibility, they should have checked their passion and lust and stopped procreation by observing the vow of Brahmacharya.

Ladies are very talkative. They are fond of tale-bearing and criticising. They should observe Mouna for two hours daily. Present day ladies are always talking of fashion,

jewels and ornaments.. There are always some quarrels in the house between the husband and wife. The wife criticises her husband and says: "When you are not able to attend to my wants, when you are not able to provide me with silk saris and jewels, why did you marry me?" She then divorces her husband. Look at the Pativrata Dharma of these ladies! They have no satisfaction even if their necks and ears are loaded with ornaments. It is their Swabhava, inborn nature.

Jealousy, hatred, pride, hypocrisy, suspicion, intolerance, crooked-mindedness are some of the common evil qualities of ladies. They do not know how to behave well with their mother-in-law, sister-in-law, and other family members. There is always some quarrel in the house. All sorts of troubles crop up in a family through women. The ladies should try to destroy the vicious and mischief-making nature by developing love, kindness, adaptability, truthfulness, patience and contentment. Then only there will be happiness and joy, peace and prosperity in the house.

4. CARE OF PREGNANCY

The mother and the child share the same blood supply. Therefore she must select her diet with great care. Nothing indigestible nor very heating should be taken.

A pregnant woman should avoid hot curries and chutnies and pungent articles of diet. She should take plenty of milk, fruits, vegetable and bland, soothing, non-irritating substances. She should take a liberal diet because she has to provide nutrition for the child in the womb. The diet should be simple. Rich and fried food must be avoided. No wine or brandy should be taken as it will affect the child.

She should never become angry, because the child will be affected. During fits of anger, poison is thrown into the blood and the poison is carried through the blood to the child. She should try to be always calm and peaceful.

She should avoid lifting heavy weights, carrying pots of water, jumping, dancing, etc. She should avoid too much exertion, over-feeding, too much talk, too much walk, travel, mixing in a crowd. If there is a history of

abortion or a tendency to abortion, travel should be entirely prohibited. Moving in lorries or bullock carts in rough roads will be harmful and so it should be avoided.

The room in which she sleeps should be decorated with pictures of the Lord. Incense and Agarbatti should be burnt daily in the morning and evening. It should be well-ventilated.

The dress should be simple and warm with no heavy skirts and tight bands round the waist. There should be no pressure on the abdomen.

Almost all pregnant women suffer from constipation during pregnancy. This must be combated by a glycerine suppository and drinking a glass of warm water in the early morning. Olive oil can be inserted into the rectum. Prunes or figs stewed raisins are useful. No strong purgative should be taken. The diet should contain fruits, vegetable such as spinach, peas, tomatoe. Vichy water and manna are are beneficial.

A lady doctor should be consulted in the last month to make sure that the child is in the right position for birth.

The impressions strike deep root in the brain of the foetus that dwells in the womb. If the pregnant woman does Japa, Kirtan, if she studies religious books and leads a pious life during pregnancy, the foetus is endowed with spiritual inclination or spiritual tendency.

5. CARE OF BABIES

The new-born baby is not beautiful. It is covered with a whitish substance. The first action of a new-born baby is to cry. The usual weight is 7 or 8 pounds. Its length is about 20 inches. It can hold its head up in two months. It fixes its eyes on objects within six weeks. It makes peculiar sounds at the age of six months and expresses its likes and dislikes by gestures with its hand and face. Most infants sleep nearly all the time for the first few days. A baby soon becomes a slave to bad habits. They have to be disciplined from the very first.

As soon as the baby is born its eyes must be thoroughly cleansed with boric lotion. Then the nose and the mouth must be cleaned.

A ligature is put in the cord about two inches from the child's body. Then another

ligature is tied about an inch farther away. When the ligatures have been tied quite securely, the cord is cut between them. Sterilised cat-gut, silk-thread or even ordinary clean thread dipped in boiling water or carbolic lotion can be used as ligature. If there is oozing of blood in the cord, another ligature must be tied with more tightness above the pervious ligature. The ligature should be cut after the beating of the pulse in the cord has stopped.

As soon as the child is separated from the mother, greasy substance that adheres to the body should be washed off and it should be received in a warm blanket or a piece of flannel. The body of the child is rinsed with warm water and dried carefully. The body is covered with warm and soft cloth or flannel.

A piece of boric lint or clean linen should be doubled and cut in a circular shape four or five inches diameter. A circular hole should be made in the centre of this piece. The cord is drawn through this hole. A loose binder is then applied. The object is to maintain a slight pressure over the navel which is now the weakest part of

the child's body and to prevent rupture of the navel. In five or six days the end of the cord will drop down by itself. Do not pull the cord. Allow it to drop by itself.

There are two kinds of feeding the child *viz*, breast feeding and artificial feeding. The breast-fed child is stronger and healthier. It can successfully combat against diseases which are common to infants. The babies who are fed by bottles are liable to diarrhoea, rickets etc. They do not recover from diseases so rapidly as the breast fed.

Mother's milk is the best food for a baby. There is nothing just as good as that. In those cases where artificial feeding either in part or whole becomes imperative, the cow's milk must be diluted with water that has been boiled. The babies can be fed once in every three hours.

The mother must take abundant nourishing food as she has to supply the little one. She should be careful in the selection of articles of food-stuffs. All gas forming vegetables and pungent foods will give great discomfort to the child through the milk.

The child can be weaned when the child has five or six teeth or when it is one year old, or when it is developing well. If the supply of milk from the mother is insufficient, mixed feeding can be resorted to.

When mother cannot nurse her baby, the best substitute is cow's milk. Next comes dried and condensed milks that are not sweetened. Next comes the various baby foods such as Horlicks Malted Milk, Allenbury's Food, etc. At the end of fifth month pure cow's milk may be given. When the cow's milk is diluted with water, a little sugar should be added. A little lime water can be added to the milk. This will prevent the formation of large clots of milk in the stomach. The feeding bottle should be kept scrupulously clean. It should be washed with soda and a brush.

The baby can be fed every three hours in the day time and twice at night from his birth to six months ; every four hours from six months to one year with one feeding at night. Begin with three ounces. Give four

ounces at the end of one month Then continue to give from one to two ounces more than the number of months of the baby's age. Never give more than eight ounces at a time Be regular in the time of feeding This is very important

The teeth begin to appear at the fifth or the sixth month The lower ones appear first The milk teeth or temporary set which are twenty in number appear within $2\frac{1}{2}$ years At the sixth year the permanent teeth begin to come in The milk teeth fall out and permanent teeth take their places

6 WIDOW'S DHARMA

The Dharma of a widow is hard indeed It should be strictly followed if she wants to enjoy eternal bliss and unalloyed felicity The Dharma of a widow is like the Dharma of a Sannyasi The former meditates on the form of her husband with the Divine Bhav, while the latter meditates on Brahman or his own Self

After the death of the husband, a widow should observe celibacy till the end of her life She should never think of any other man

than her husband. She should avoid the eight kinds of sexual enjoyment. She should remain with her mind under perfect control. She should renounce the sensual pleasures and wealth as dung and poison. She should not wear ornaments or showy clothing. She should remove lust and wear simple white cloth. She should live on one meal only. She can take milk or fruits at night. She should not take pungent articles, exciting foods and delicious dishes.

She should fix her mind on the feet of her husband, feeling that the husband is her Lord. She should pray to him with intense Bhav and faith. She should study religious books like Gita, Ramayan, Bhagvat. She should study such books which would create dispassion and devotion. She should not go to cinemas, fairs or crowded places. She can visit places of pilgrimage along with her relatives and can have Satsang with Mahatmas and saints.

She should not mix with men and lustful women who always talk of worldly matters. She should sleep on coarse mattresses on the ground. She should serve Sannyasins, poor old people and sick persons. She should share

what she has with these people She should not keep money more than what is needed for her bare sustenance

She should observe Mowna daily for two hours She should talk very little and that too on religious matters She should always control her anger She should be gentle and humble She should never be rude She should be obedient to her guardian or anyone who gives her shelter food and clothing She should never do any act which would displease them She should not quarrel with anybody in the house She should abandon idle gossiping and back biting

She should not take betels, tea, coffee She should not use scents, soaps face powder She should not dress her hair in a beautiful fashion and style with hair pins All the above articles will excite passion. They are sexual excitants She should not attend marriage This will bring out revival of old Samskaras She should observe fast and Vritas She herself should do all the duties of the house Educated widows can spend a certain portion of their time in educating

girls. They can keep a box of 12 tissue remedies or Homoeopathic chest and serve women. *This is a great purifier of heart.*

In Southern India widows get initiation into the Panchakshara Mantra from a saint or Sannyasi or pious Pandit. Widows of the cult of Madhvacharya repeat the Mantra of Lord Krishna—OM Klim Krishnaya Namah. Klim is the Bija Akshara of Lord Krishna. They can do Harinam Sankirtan also. Many widows of Punjab are doing Brahma Vichara. They study Upanishads, Yoga Vasishta, Vichar Sagar and other Atma Gyana books and do Ahamgra Upasana or meditation on the Self or Brahman (Aham Brahma Asmi formula). The observance of Pativrata Dharma and widows Dharma ultimately culminates in the attainment of knowledge of Self and freedom.

A widow who sticks tenaciously to the Vidhava Dharma and observes all rules vigorously attains Moksha and enjoys eternal Peace and Supreme Bliss.

CHAPTER IV
VANAPRASTH AND SANNYAS

If you like, you can do some useful service to the Society in some form or other. During leisure hours.

Some people even after retirement yoke themselves again to service in some states on account of greed. They do not know how to spend the time in religious pursuits. They have not trained themselves to this mode of religious life from the very beginning. So time is hanging on them. Therefore they take to further service. Some cannot leave their Moha and attachment to their sons, daughters and grand children. Some want to witness the marriage of their grand daughters and sons before they pass away. Some wish to see their youngest son fixed in life. This is not wisdom. Somehow or other they cling to the householder's life till end of life and die without improving themselves even a bit morally and spiritually. This is lamentable indeed. To die as spiritual bankrupts is the most pitiable state.

The husband and wife should stick to a definite spiritual routine daily. They should get up at 4 a. m. daily and do Japa, prayer, meditation. They should study religious

books, practise Mantra writing. Every minute should be utilised in a useful manner. They should have two more sittings in meditation in the evening and at night.

Vanaprastha life is only a preparation for the next stage of life *viz.*, Sannyasa. When one is free from attachment, he should take Sannyasa.

2. SANNYASINIS

Women who have no ties, generally ask : "Can women take Sannyasa?" In days of yore Sulabha took Sannyas and wandered over the earth alone. Even now there are some cultured women Sannyasinis in India. They shave their heads and wear orange-coloured robes. They spend their time in study of Srutis and other religious books and in meditation. They hold classes for women in the evening and train them in the path of Sannyas.

They move about and disseminate spiritual knowledge by giving discourses on philosophy and religion. They lead a glorious life. They have a following also.

Women have got certain disadvantages. So they find it difficult to tread this path which is beset with various difficulties. But if they have no encumbrances, if they have a strong will, courage, power of endurance, good health and strength, if they have a strong desire to lead the life of renunciation if they possess good religious Samskaras, if they have no family ties, if they are endowed with the four means viz., dispassion, discrimination, the six virtues and longing for liberation, they can also take to this path. They will have to lead this life at home first. They will have to discipline the senses and prepare themselves before they enter the path. They will have to remain under a Guru for some years before they are moulded properly. They will have to settle completely all family affairs so that their minds will be quite free and undisturbed. There are Ashrams for women. Or they can stay in Ashrams where there are highly evolved Gyanins and do rigorous study and Sadhana.

CHAPTER V
LIVES OF IDEAL WOMEN

CHAPTER V

LIVES OF IDEAL WOMEN

1. SITA

Sri Sita has ever been to the Indian ladies an ideal woman. She possessed the sterling qualities of self-resignation and self-sacrifice and the power of patiently enduring oppression and violence in the extreme degree. Sita, the heroine of Ramayana is still a model for Indian girls. She is a woman unparalleled in all history. She was the woman divine.

She was the most virtuous and pious lady the world has ever produced. Ages have passed away but her chaste life still continues to create interest, admiration and reverence in our minds. In Sita, beauty was blended with purity, simplicity, devotion and sacrifice. Her devotion and faithfulness to her husband was pure and sincere. In India she is worshipped as a goddess. She is an Avatar of Lakshmi.

Sita was an ideal wife. She is best known to the world for her devotion to her husband Sri Rama Chandra.

Sita was the daughter of the illustrious and wise man, King Janaka. While Janak was tilling a plot of land for the purpose of performing a Yajna, Sita was found underneath the earth. The great bow of unusual dimensions was broken by Sri Rama. King Janaka gave her daughter Sita to Rama in marriage.

How much she suffered in the forest and later in Lanka when she was removed by Ravana to the Asokavana ! She was born to suffer life-long sorrow. Sita's path was not a path of roses. She walked in the razor path. Her path was covered with flames. Though she was a child of the palace, she was trained in a school of rigorous Tapasya and hardship. She was an embodiment of Tapasya. She entered the fire. Nobody in this world dared to undergo this severe ordeal.

She was not an ordinary woman. She was truly a divine lady. She knew well the duties of a faithful wife. Her simplicity and the purity of life were unprecedented.

Soon after she married Rama, Dasaratha asked his son to go into exile for 14 years. Rama requested Sita to stay at home when he

was about to depart to the forest. Just here the soul-stirring reply of Sita :

“ O Beloved Lord ! father, mother, son, daughter, brother, sister, all of them abide by the results of their own deeds. It is the wife alone who shares the fate of her husband. The only stay or refuge or support for a woman is her husband only. To a woman the shade of her husband's lotus-like feet is preferable to the mansions or palaces. Wealth, prosperity are nothing compared to the husband. As is the body without Prana or life and the river without water, so is a woman without her husband. I have been taught from my childhood to follow my husband in all conditions of life. I shall certainly carry out now what I have been taught. Without thee, O Lord ! the wearing of jewels is a burden and the enjoyment of worldly pleasure is a real sickness. I will pass my days quite happily with thee under the shadows of trees. I shall live in the forest with thee as if in my palace, thinking only of the services that are to be rendered to my husband. O Lord ! thou art my very life. I cannot live without thee even for a second.”

Thereupon Rama said, " I must not take you, O Sita ! with me to the forest because it is full of bears, tigers, wolves, lions and elephants and serpents You will get no food in the forest except sour fruits and roots You must sleep on the stony ground The forest is full of thorns "

Sita remained firm and resolute She said, " O venerable Lord ! The evils that are enumerated by thee seem to me as so many good qualities The thorns will be softer than rose The dust will be more scented than sandal Wild beasts would not dare touch me when I will be with thee Heaven to me would be hell in the absence of my Lord To be with Thee anywhere is to be in a palace Long journey with Thee would be a source of joy and happiness The sour fruits and roots would be like nectar If you would leave me, my heart would certainly break I will serve and comfort thee untiringly in the forest I would not feel tired by constantly looking at thy blessed feet. I will certainly follow thee. *My husband is my divinity* " Rama was

deeply moved by Sita's love and affection and he had to yield to her wishes.

* * * *

When Lakshman said to Sita, "How can I break the heartrending news to thee, O my revered Mother ! My brother has renounced thee in deference to public opinion as to thy chastity because you had been in Ravana's house alone for a considerable period. I have brought thee here for banishment, under his orders."

Just hear the noble and touching words of Sita, "O Raghava ! Thou knowest that Sita is pure, ever devoted unto thee and engaged in thy welfare It is her duty to put a stop to thy infamy and censure, for thou art her only refuge. O Lakshman, tell him not to banish her from his precious heart She will be ever immersed in his holy thought She will install her Lord in her heart and worship him day and night Wherever she lives, he is ever present with her. He is the Lord, she is the subject. He is the master, she is the servant He is a spiritual guide, she is a devotee He is the king of Ayodhya, she is an anchorite Rama Priya by name "

What a model wife is Sita ! How sublime and noble she is ! She is not a bit affected by the injustice of her husband's conduct. How devoted she is even when she is treated very badly by her husband. May the women of India and the world at large draw inspiration from Sita ! May they still profit themselves by the influence of the exemplary and exalted life of Sita, and thus make their lives sublime and homes happy through their devotion to their husband.

O Devis ! You will be looked upon with admiration and reverence by your sisters of other countries, if you tread the footsteps of Sita, if you lead the same life of purity, devotion and sacrifice which Sita led. No woman suffragist movement, no equal status in society and its activities and its advocacy can really elevate you. Remember this point well. Become a Sita. You will achieve everything. You can move heaven and earth. Do not run after false shadows and toys. Sita was cheerful amidst unbearable sufferings. She lost her personal comforts. She was driven by Kaikeyi into the forest. The wicked women of Asoka forest ill-treated her. Ravana

troubled her in all possible ways. She had to face the public insult, ignominy and shame. Rama banished her. She had to face the ordeal of fire. And yet she was always happy and had an unperturbed mind. She bore all difficulties and miseries bravely with a smiling countenance through the power of her chastity. What an undaunted spirit she had ! What a mighty moral stamina and soul force she possessed. Sita stood closest scrutiny and severe test. She was tried in the furnace and proved absolutely pure.

May you all shine like Sita !! May you all imbibe the virtuous qualities of Sita ! May her blessing be upon you all !!!

2 SAVITRI

In days gone by, there lived a just and wise king by name Aswapathy. The subjects were quite happy and contended under his able administration. There was peace and harmony everywhere in the country. The king was very happy in every respect. But one thing troubled him very much. He had no son to rule the kingdom after him.

The Royal Priest told the king "O Rajan, perform the Putrakameshti sacrifice.

You will get a son." The king made grand preparation for the Yajna (sacrifice). Many learned Pundits, kings, Sadhus were invited. Valuable presents were given to the priests, Brahmins and poor people were fed sumptuously. It was a grand success. Aswapathy was blessed with a female child. The child was very beautiful. The king gave her the name Savitri. She studied all the religious scriptures. She was very intelligent and pious. She learnt politics also. Aswapathy tried his level best to find out a suitable husband for Savitri but in vain. He said to Savitri: "I am not able to get a suitable match for you. You can yourself find out a proper husband." Savitri agreed. She prayed to the Lord that He may send to her suitable husband and thus remove the anxiety of her father.

There was a big temple in a neighbouring village. One day she went to worship the Lord. By the side of the temple there was a big forest. In the forest lived some Rishis, Sadhus and retired people. While returning from the temple she came across a handsome young man and she immediately fell in love with him. Savitri sent a servant to find out

the place where the young man lived. The servant came back and said that the young man was living in the forest adjoining the village. With the permission of her father, Savitri started the next day in a chariot with valuable presents. She placed them before the young man and expressed her desire. The name of the young man was Satyavan.

Satyavan was the son of a king who was banished from the country by his enemies. So Satyavan was forced to run away with his parents to the forest. He fed his parents by begging alms. His parents were highly delighted to hear that Savitri desired to marry Satyavan.

The marriage was announced throughout the country by beat of drums. The whole city was nicely decorated. One day Narada came to Aswapathy and said : "O King, I am glad to see the decorations in your city for the marriage of your daughter. I have to convey you a bad tidings. Satyavan will expire after one year and your daughter will become a widow." This was a great shock to the king. He immediately informed the news to Savitri.

turned back and found Savitri following. He was very much astonished and said. Ask any boon except Satyavan's life. I shall give you. Please go back to your house." Savitri replied: "Let my father-in-law get back his lost eye sight and kingdom. Bless me that my father may get a son to rule the country after him." Yama granted the boons and started on his journey, Savitri still followed him Yama said to himself: "This lady is immensely devoted to her husband. She is very bold and chaste. Let me grant the last boon and and proceed straightaway without looking back." He said to her: "Ask one more boon save your husband's life. This is the last one." Savitri thought of a plan to get her husband's life back in an indirect way. She said to Yama: "I shall ask you my last boon.

husband." Yama was forced to give back her husband. He gave back Satyavan to Savitri. Thus Savitri saved her husband's life from the jaws of death by her devotion and power of chastity for Pativrata Dharma.

Savitri and Satyavan came back to their house. Satyavan's father regained his lost kingdom and eye-sight by the Grace of Yama. All were very happy. Even to-day the story of Savitri is sung in all houses. She stands unchallenged for her chastity. She is an idéal for the women of the present day. She kept up her Pativrata Dharma in the strict sense of the term. Chastity protected her in all her adversities.

3. NALAYANI

A leprous Brahmin had a chaste wife, a Pativarta, by name Nalayani. She served her husband untiringly with intense love and Sraddha. She used to carry her husband on her shoulder whenever he wanted to go out. One day the Brahmin saw a young public-woman. She attracted him very much. Poor leprous Brahmin had a very strong desire to possess her but he knew that it was impossible

for him. So he was in a great depressed mood. His wife saw her husband in a gloomy state and so she asked him : "My venerable Lord ! What is the matter with thee to-day ?" He opened his heart to her. She found a plan to effect the union of her husband with the woman. She went to the public woman's house before day-break for many days and swept the verandah of her house nicely. One morning the public woman caught the Brahmin lady in the work and asked her the reason for her service. The Brahmin lady clearly expressed her husband's desire and obtained her permission to bring to her, her husband at night.

Nalayani took her husband to the house of the public woman at night. He was quite satisfied. When returning home with her husband on her shoulder through a forest which was on her way, one of the feet of her husband touched the body of Rishi Mandavya who was in meditation. The Rishi thought that the lady was proud of her chastity and so she did not pay any respect to him. He cursed that her husband would die before day-break. The lady thought that the Rishi was proud of his severe Tapascharya. She wanted to save her

husband's life. She also retorted "That day-break must never come."

This caused great agitation in the world of Gods. Sun must rise punctually for preservation of the world. The words of a great Rishi and a chaste woman could not go in vain. Now there was a guardian knot for the Gods to cut. Brahma, Vishnu and Siva appeared before Nalayani with a view to effect a compromise and to reward chastity, and said: "O venerable lady! We are highly pleased with your noble conduct and Pativrata Dharma. The Rishi also is a great Tapasvin. He has observed the vow of silence for many years. Your husband will have a momentary death and come back to life in full bloom of health. Let the sun rise now." The leper died. He appeared immediately as a beautiful young man. Nalayani rejoiced. The sun rose as usual. Look at the marvellous power of a chaste lady. She can do and undo things in the three worlds.

4. SITA AND ANASUYA

(Aranyakhand)

The amiable and modest Sita clasped Anasuya by the feet with frequent embraces. The soul of the Rishi's wife was filled with

joy. She gave her blessing and seated her by her side. Then arrayed her in heavenly robes and jewels which remained ever bright and beautiful. In simple and affectionate phrase the saintly dame spoke and instructed her in matters of duty: "Hearken, royal lady, mother, father, brethren and friends are all good in a limited degree, but a husband, *Vaidehi*, is an unlimited blessing, and vile is the woman who worships him not. Courage, virtue, a friend and a woman are four things that are tried in time of adversity. Though her lord be old, diseased, impotent and poor, blind, deaf, passionate and utterly vile, yet even so the wife who treats him with disrespect shall suffer many torments in hell. Her one duty, her one fast and penance consist in devotion of body, word and thought to her husband's feet. There are four kinds of faithful wife in the world, as the *Vedas*, *Puranas* and saints all say. The best is so firmly settled in mind that she could not even dream of there being any other man living, the next regards another's husband as her own brother or father or son; she who is restrained by thought of duty and consideration for her family is said in the scriptures to

be a woman of low character, but reckon her the very lowest of all, who is restrained only by fear and want of opportunity. She who deceives her husband and carries on an intrigue with another man shall be cast for a hundred ages into the hell called the terrible. Who such a wretch as she, who for a moment's pleasure considers not the torment that shall endure through a hundred million lives? Without any difficulty a woman attains to salvation, if only without guile she adheres to her duty as a faithful wife; while she, who lives to despise her spouse becomes a widow while still a girl "

5 STORY OF SULOCHANA

Gupta Babu was a retired Tahsildar. He lived in Calcutta. His son Narendra was a graduate of the Calcutta University. He was a very fashionable boy. He was an up to date gentleman. His father wanted to marry Narendra to Sushila, a poor man's daughter, a very pious girl who knows Sanskrit, who has studied Gita, Upanishads, Ramayan, Bhagvat. She could sit on Padma Asan for full two hours at a stretch for Japa and meditation. She could sing songs from Tulsidas or Surdas

But Narendra did not like to marry Sushila. He wanted to marry Sulochana, a very fashionable girl who had studied many up-to-date novels, who was also a graduate of the Calcutta University. The lives of Mira Bai, Savitri, Madalsa, Gargi did not appeal to Sulochana. She used to draw inspiration from the stars of the silver screen. She could play on piano. Narendra married Sulochana. They both lived happily. They used to walk along the beach with clasped hands. Sulochana sometimes would appear in her new loose fashionable semi-transparent blouse or gown in front of Narendra. They both used to walk along the Chowringhee Road for shopping. Sulochana would put her hand on the neck of Narendra while walking on the road. Narendra enjoyed her company very much.

One day Narendra had to go to his office at 8 o'clock in the morning. He said to Sulochana "My dear, I have to go to my office a little earlier than usual. My officer is coming to-day for inspection. Kindly prepare the tea just now." Sulochana was reading the newspaper. She was wholly absorbed in reading the newspaper as there were some sensational

news and interesting editorial column. She said : "Please wait for ten minutes. Let me finish the editorial column." Narendra came after ten minutes and said : "Dear Sulochana ! It is getting late. Please prepare the tea immediately." Sulochana did not get up. She was reading the newspaper with absorbing interest and attention. Again Narendra came after fifteen minutes and said in an angry tone : "Sulochana, what are you doing ? What is the matter with you to-day. Don't you hear my words. Get up and prepare the tea at once. I am in a hurry". Sulochana was offended. She said : "Look here, do not talk much. You are a graduate. I am also a graduate. Why should I serve you ? Why don't you prepare the tea and serve me now ? Narendra was put to great shame. He put his head down and quietly left the place. He himself prepared the tea and went to the office. In the evening he went to a solitary place in a garden and thought within himself : "What a great fool am I ? I was carried away by this fashionable girl. My wise father wanted me to marry Sushila. Sushila, though poor was pious, devoted girl. I would have been very happy had I married her. She

would have been very obedient to me. Look at the arrogant nature of this fashionable wretched girl, Sulochana! How contemptuously she has treated me to day? I cannot live with her even for a single moment"

Such is the condition of fashionable men and women who have no purity, devotion and ethical training. It is very difficult to pull on for a poor man with an educated, expensive, ease-loving, fashionable girl. It is better for a man to marry a poor virtuous, devoted girl than to marry a fashionable girl with higher education but without devotion and moral virtues. It is better for a girl to marry a poor but devoted husband than to marry a fashionable man. That is why even in the West, Tennyson states that women should not revolt against the intellectual supremacy of man.

6 DIALOGUE BETWEEN DRAUPADI & SATYABHAMA

Satyabhama, the favourite wife of Lord Krishna and the daughter of Satrajit asked Draupadi, "How O Draupadi, can you rule the sons of Pandu who are endowed with great strength? How is it that they are never angry with you? They are all ever

ready to carry out your wishes. Tell me its reason.

Draupadi replied, "O Satyabhāma. Hear now of my conduct towards the high-souled Pandavas. I always serve them with intense devotion, giving up vanity and controlling desire and anger. I do not look or sit or walk with superiority. I do not utter what is evil and false. My heart is never attracted to anybody, young or handsome, wealthy and adorned with ornaments.

"I never bathe or eat or sleep till my husband has bathed or eaten or slept, till all our servants and followers have bathed, eaten and slept. Whenever my husband returns from the field, the forest or the town, I hastily rise up and salute my husband with water and seat. I always keep the house and all the household articles and the food clean. I keep them in order also. I carefully keep the rice and serve them with food at the proper time.

"I never utter harsh words. I never get angry. I never imitate wicked women. I always do what is pleasant and agreeable. I am never idle and lazy. I never laugh except at a jest. I never stay for a long time at the

gate of the house. I always refrain from laughing loudly or indulging in high passion and everything that may give offence. I am ever engaged in serving my husbands.

“Separation from my husbands is never agreeable to me. When my husbands go to other places to see my relations I do not use flowers and scented paste and I observe rigid austerities. I always abandon whatever my husband does not enjoy, does not drink or eat. I always devotedly seek the welfare of my husbands. I always do those duties which my mother-in-law formerly told me concerning the relatives, alms-giving, worship to the Gods, oblations to the ancestors and guest. I always perform my duty night and day without the least idleness.

“I behave towards my husbands with great reverence and humility. I never deviate even an inch from approved rules of conduct while serving them. I serve them regarding them always as so many poisonous snakes capable of being enraged even at trifle.

“I am of opinion that to depend on one's husband is the eternal virtue of women. The

husband is wife's God He is her sole refuge. There is no other refuge for her. How can then a wife act in a way that is disagreeable to her husband.

"I am always guided by my husbands I never speak ill of my mother-in-law I never either in sleeping or in eating or in adorning my person act against the wishes of my husbands I am diligent, brisk and prompt in my actions I serve my Gurus with extreme humility. Therefore my husbands are highly pleased with me Everyday I serve my revered mother-in-law with intense love and humility. I personally wait on her with food, drink and clothes.

"I never show any preference for myself over my mother-in-law in matters of food, dress and ornaments I never rebuke her

"I used to worship duly with food, drink and clothes all those Brahmins who recite the Vedas in the palace of Yudishthira

I listened to the complaints of all the maid-servants, removed their grievances and pleased them. I framed the rules for their observance. I knew the income and

expenditure of the king. I supervised the treasury. I attended on all guests with devotion. I used to rise up from my bed first and to go to my bed last. I bore hunger and thirst. O Satyabhama, this has been my conduct and habit. That is the reason why my husbands are obedient to me."

II

Draupadi said, "O Satyabhama ! I shall now tell you a way for attracting the heart of your husband. In all the worlds there is no God equal to the husband. If the husband is pleased with you, you will obtain from him anything. If he is displeased with you, you will lose everything. From your husband you can obtain good garments, ornaments, great fame and heaven itself hereafter. The woman who is chaste attains happiness without difficulties and troubles. Therefore always

"As soon as you hear the voice of your husband at the gate rise from your seat and stand in readiness to serve him with a gladdened heart. As soon as he enters the room, worship him by offering him a seat and water to wash his feet. When he orders a maid-servant to do anything, at once get up and do it yourself. Let Krishna know you worship him with all your heart and soul.

"Whatever your husband speaks before you, do not speak it out to everybody, although it does not deserve to be kept secret ; because he will be annoyed with you if any of your co-wives speaks of it to him. Always seek the good of your husband. Feed him with those things which he likes best. Do not mix with those who are inimical to your husband. Do not get excited in the presence of men. Conceal your mind by observing silence. You should not stay or talk long even with your sons, Pradyumna and Sambya.

"Make friendship with only those ladies who are devoted to their husbands, who are highly born, who are sinless and who are endowed with virtues and good character. You should always avoid the company of

women who are wrathful, addicted to drinks and who are wicked Such conduct is highly laudable It produces, prosperity fame and happiness It neutralises hostility and leads one to heaven. Therefore worship your husband with love, faith and devotion "

Then Satyabhama embraced Draupadi and spoke thus, "O blessed lady, You will with your husbands enjoy without doubt this earth in peace. Your sons are all living in Dwaraka very happily You are endowed with auspicious marks. You can never suffer misfortune for a long time. I am immensely benefited by your inspiring speech It is pregnant with wisdom and high thoughts May you be happy, my beloved Draupadi." Having said these words she entered the car and started for her own city along with Lord Krishna.

Even in the West there are many persons who are not in favour of women claiming equality with men. Even those who are in favour of this movement are seriously repenting for their wrong advocacy, because they are actually witnessing before their eyes its pernicious effects.

Women should become good mothers only. This is the function they will have to perform in the grand plan of God. This was meant in the divine plan. This is the will of God. Women have their own psychological traits, temperament, capacities, virtues, instincts and impulses. They have got their own disadvantages in the society. They cannot and should not compete with men. They should not do the work of men. They should certainly be educated. They should have a knowledge of Sanskrit. It is the duty of parents to give their daughters Sanskrit education. This is indispensable. The position of good mothers in society is highly praiseworthy. Good mothers are revered and adored by all. What more do women want? Why do they fight for equality and voting, freedom and independence when they already occupy an

unique position and unprecedented status and rank in society ? Is this not their folly and ignorance ?

They should have a knowledge of Gita, Bhagavat, Ramayana and other holy scriptures. They should know something of hygiene, domestic medicine, nursing of sick, training of children, dietetics, gynecology, etc. They should not be shut up within the four walls of the house till end of life. This will hinder their evolution.

CHAPTER VI
HOUSEHOLD HINTS

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HOUSEHOLD HINTS

1. HOUSEHOLD COOKERY

1. **Dalia :** Broken wheat is boiled in water. Add milk and sugar. This is very nourishing and useful for convalescent cases and patients. You can take Dalia with curd and salt. This is very nourishing and good diet for persons suffering from Diabetes.

2. **Milk Kheer :** Boil Basumati rice in milk. Add sugar, almonds, raisins, powdered cardomams.

3. **Parotas :** Mix a little ghee and salt with Atta (wheat flour). Add a few black pepper also well powdered. Add sufficient water to make it into a paste. Then roll the paste on a board and fold it into four layers. Smear a little ghee between each fold. Then roll out to the size of a small plate. It can be made into a triangular form also. Fry it well in ghee on a Tawa (hollow iron plate).

This is a common article of diet. This is not easily digested.

4. **Tomato curd :** Cut the tomatoes into small pieces. Put them in curd. Add small ginger pieces, coriander leaves, a little black pepper powder, a little salt and few small pieces of green chillies. This is nutritious and palatable. This is a good appetizer and digestive.

5. **Pepper water :** Soak a little tamarind in half a pint of water. Take the essence of tamarind and throw the seeds and fibres. Boil this for a little time. Put a little powder of black-pepper and cummin seeds, a little salt and fresh coriander leaves or sweet *Nim* leaves fresh or dried. Fry a little mustard in ghee and put this in the pepper water. This is very digestive. It a good appetiser. This is very useful after fever, to give good appetite.

6. **Dahi rice :** Mix the raw rice in curd. Add a little salt. Boil until the rice is well cooked. It is served in a semisolid state. This is very useful in diarrhoea and dysentery when the patient is allowed to take solid food.

7. **Rice gruel :** Take two Chattaks of powdered rice. Mix with one seer of milk.

Boil this. Stir well. When this is partly cooked add raisins (Kismis) and four chatacks of sugar. This is easily digested. This is useful in diarrhoea, dysentery and convalescent cases.

8. **Shirmal** : This is made up of Suji or Maida. Suji is mixed with milk and a little ghee and rolled out to the size of a small plate and baked in an oven. A little sugar or salt may be added.

9. **Vegetable soup** : Take some potatoes, green peas, carrots and tomatoes. Remove the skin of the potatoes. Wash the vegetable well. Boil them in sufficient water. Add the tomatoes in the end. Add a little salt, cummin seed powder, black pepper, a few pieces of ginger, coriander leaves, fresh or dried sweet *Nim* leaves. Serve with pieces of vegetables or strain the essence.

Sambhar (dall soup) : This is a dhal preparation with vegetables and tamarind. This is the elixir of the people of Madras Presidency. Even Europeans and people of Northern India cannot leave it if they once taste it. Harhar dhal or Turki dhal is used. Soak some tamarind in water. Take the

essence of tamarind and throw the seed and fibres. Cut brinjals or lady's finger or sweet-pumpkin or any vegetable into pieces and put them in the tamarind water and boil. Add a small quantity of the powder of fried chillies, coriander and black pepper. Add salt and a little ásafoetida. Boil the dhal separately and add this to the tamarind liquid which is boiling. Add fresh coriander leaves or fresh or dried sweet *Nim* leaves in the end. Fry a little mustard in ghee and drop this in the dhal soup. This is taken along with rice.

10. **Ginger chutnie :** This is a good appetiser in loss of appetite in fever. Take a few pieces of ginger, a little green chillies a little cocoanut, a little tamarind. Add a little salt. If you have fresh coriander leaves or fresh sweet *Nim* leaves you can add these also. Make all these into a paste with a little water. Now it can be taken with your food.

12. **Ginger-lemon :** Cut some tender ginger thin slices and soak them in lemon juice. Add a little salt. This is a good appetiser. This is the only thing you will relish in fever when everything is bitter for

your tongue. Glory to this ginger-lemon and to the Shakti or Devi who abides in the ginger-lemon, whose manifestation is the ginger-lemon! You can soak the ginger in honey also.

12. Corriander Coffee: This is a valuable substitute for tea or coffee. It is anti-bilious and removes biliousness. It has a sweet aroma and flavour. Fry in a pan some corriander seeds. Add a little ghee while frying. Do not fry too much. The seeds should not become black. It should have a brown colour. Powder it and prepare a decoction by boiling a small quantity in hot water, just as you prepare coffee decoction. Strain. Add milk and sugar.

HOUSEHOLD REMEDIES

1. Pepper lozenges: Powder some black pepper and sugarcandy (misri). Add equal parts. Mix a little ghee, and make it into small balls. Keep one in the mouth and slowly drink the essence. This is very useful in Bronchitis or cough.

2. Camphor-tobacco: If you suffer from carious tooth, stuff the socket with a little

camphor and tobacco, the worms will die
You will be relieved from the pain also

3. **Burnt alum :** This is very useful in ague or malaria. This is a well-tried medicine. Burn alum in iron pan. Mix it with four parts of sugar. Take one tea-spoonful of the powder 3 times in day. Only three doses will be sufficient to eradicate malaria. You can repeat the medicine, if the fever does not leave you. It does not matter if the fever is or not when the medicine is administrated.

4. **Mulati (liquorice) :** Take a Masha of powdered Mulati and mix this with 2 Mashas of sugar. This is one dose. Take this in morning and evening with water. This is very useful in leucorrhoea (whites), and flooding (excessive menstruation).

5. **Lime water :** Ten to twelve drops in a Lota of water should be drunk four times a day. A plug of cotton or cloth soaked in the lime water should be used externally. This should be changed 3 or 4 times a day. This is very useful in flooding or excessive menstruation. This is useful in all kinds of bleeding also.

6. **Mustard oil and camphor** : Dissolve some camphor in the mustard oil. Heat this. It is highly useful in lumbago or pain in the hips and back and rheumatism of the joints, muscular pain is the whole body. If this is applied to the breasts, it will stop the secretion of milk.

7. **Acetic acid** : This is vinegar. The strong solution is used to destroy warts. The wart is lightly touched with the acid. The surrounding part is protected by cotton wool. The acid is not allowed to fall on the surrounding skin. This is useful in wasp and bee stings.

8. **Anethi water** : This is useful in increasing the milk in nursing mothers.

9. **Curd loaf** : Bind curd in a piece of cloth and let its water drop out. Take this curd and mould it in the form of a bread loaf. Place this over the carbuncle and put on bandage. Change this three or four times a day. All sloughs will come out easily. This is a very cooling application too

10. Oil of Babchi : This removes the patches in the skin (leucoderma or white leprosy). The pigment reappears on the skin. The oil is rubbed well in the affected area.

11. Senna leaves (Sonnemukhi). This is good, harmless purgative. One or two tea-spoonfuls of the leaves is boiled in water. The water is strained and drunk. You can add a little dried ginger and dried rose buds.

12. Castor oil : This is a very soothing purgative. It can be taken along with peppermint water, tea or coffee. If some drops are put in the eyes at night, the foreign particles of dust or charcoal will be removed easily.

13. Tincture Quinine Ammoniate : This is very effective in cold in the nose. Take half a tea-spoonful or one tea-spoonful in 2 table-spoonful of water once or twice. You can find relief at once.

CHAPTER VII
BHAJANS AND DHWANIS

CHAPTER VII

BHAJANS AND DHWANIS

1. PRAYER

Prayer is the effort of man to commune with the Lord. Prayer is a mighty spiritual force. It is as real as the force of gravity or attraction.

Prayer elevates the mind. It fills the mind with purity. It is associated with praise of God. It keeps the mind in tune with God. Prayer can reach a realm where reason dares not to enter. It can take you to the spiritual realm or kingdom of God. It frees the devotee from the fear of death. It brings him nearer to God and makes him feel the divine presence everywhere. It awakens in him divine consciousness and makes him feel his 'essential, immortal and blissful nature.

The power of prayer is indescribable. Its glory is ineffable. Sincere devotees only realise its usefulness and splendour. It should be done with reverence, faith and Nishkamyā Bhav (without expectation of fruits) and with a heart

wet with faith and devotion. Do not argue about the efficacy of prayer. You will be deluded. There is no arguing in spiritual matters. Intellect is a finite and frail instrument. Do not trust this intellect. Remove now the darkness of your ignorance through the light of prayer.

Darupadi prayed fervently. Lord Krishna ran from Dwaraka to relieve her distress. Gajendra prayed ardently. Lord Hari marched with his disc to protect him. It was the prayer of Prahlad that rendered cool the boiling oil when it was poured on his head. It was the power of prayer of Mira that converted the bed of nails into the bed of roses, cobra into a flower garland.

When you pray, you are in tune with the Infinite, you link yourself with the inexhaustible cosmic storehouse of power (Hiranyagarbha) and thus draw power, energy, light and strength from him.

Prayer does not demand high intelligence or eloquence. God wants your heart when you pray. Even a few words from a humble, pure soul though illiterate will appeal to the

Lord more than the eloquent, flowing words of an orator or a lecturer.

Even when the medical board has pronounced a case to be absolutely hopeless, prayer comes to the rescue and the patient is miraculously cured. There had been many instances of this description. You might know this. Healing by prayer is really miraculous and mysterious.

He who prays regularly has already started the spiritual journey towards the domain of everlasting peace and perennial joy. That man, who does not pray, lives in vain. It is better to die than to live without His name.

Prayer has tremendous influence. I have many experiences. Mahatma Gandhiji is a great votary of prayer. If the prayer is sincere and if it proceeds from the bottom of your heart (Antarika), it will at once melt the heart of the Lord.

Do not pray for the attainment of some selfish ends or mundane gifts. Pray for His mercy. Pray for Divine light, purity and guidance. Pray constantly : "O, Lord, Let me remember Thee at all times. Let my mind

be fixed at Thy lotus feet. Remove my evil habits."

Prayer generates spiritual currents and produces tranquility of mind. If you pray regularly, your life will be gradually changed and moulded. Prayer must become habitual. If prayer becomes a habit in you, you will feel as if you cannot live without prayer.

Prayer can move mountains. Prayer can work miracles. Say even once from the bottom of your heart: "O Lord, I am Thine. Thy will be done. Have mercy on me. I am Thy servant. Forgive. Guide. Protect. Enlighten. *Trahe, Prachodayat.*" Have a meek, receptive attitude of mind. Have Bhav in your heart. The prayer is at once heard and responded. Do this in the daily battle of life and realise yourself about the high efficacy of prayer. You must have strong Astikya Buddhi (strong conviction in the existence of God).

Christians have different prayers for getting various gifts and bounties from God. Muslims and all religionists have daily prayers at sunrise, noon, sunset, just before retiring to bed and just before taking food. Prayer is the beginning

2 SRI HARI STHUTI

यं शैवा समुपासते शिव इति ब्रह्मेति वेदान्तिनः
 बौद्धा बुद्ध इति प्रमाणपटव कर्तेति नैयायिका ।
 ग्रहन्त्रित्यथ जैन शासनरता कर्मेति मीमांसका
 सोयं वो विदधातु वाञ्छितफल त्रैलोक्य नाथो हरि ॥

He whom the Saivas worship as Siva, the Vedantins as the absolute Brahman, the Buddhists as Lord Buddha; the logicians, the great demonstrators, as the Creator, those following the teachings of Jains as the Arhat and the ritualists as Sacrifice, may that Hari, the Lord of the three worlds, give you the desired fruit

शान्ताकार भुजगशयन पद्मनाभ सुरेश
 विश्वाधार गगन सदृश मेघवर्ण शुभाङ्गम् ।
 लक्ष्मीकान्त कमलनयन योगिभिर्भ्यानिगम्य
 वन्दे विष्णु भवभयहर सर्वलोकैकनाथम् ॥

I bow to that Lord Vishnu whose form is Peace, who is sleeping on the bed of snake, who has lotus in the naval, who is God of Suras, who is the support for this world, who is like ether, whose colour is like cloud, whose limbs are beautiful, who is the husband of the Goddess Lakshmi, whose eyes are like lotus,

who is obtained by Yogins in meditation, who destroys the fear of Samsara and who is the one Lord of all the worlds.

यो नित्यो यमुपासतेऽखिलजना येनेदमावास्यते
यस्यै कर्म करोति सत्त्विककुलं यस्माज्जायते ।
यस्यैश्वर्यमवेद्यनैजविभवं यस्मिन्हि विश्वं स्थितं
तं दूरे पुनरन्तिकेऽपि विदितं ध्यायामि नारायणम् ॥

He who is worshipped by all men, who is eternal, by whom this world is indwelt, by whose power sentient beings perform actions, from whom this world has come out, in whom this world exists, who is known and realised by Yogis and sages, far as well as near, depending on those Lordship and glory everything else in this world shines, that Lord Narayana I meditate.

3. SRI KRISHNA STOTRAM

वंशीधरं सुन्दरं मन्हासं
बर्हावतंस वस बाल युक्तम् ।
बृन्दावनस्थं नवनीरदाभ
नमामि कृष्णं यदुवंशनाथम् ॥

I bow to Lord Krishna with the flute, who is sweetly smiling, wearing a peacock feather-crest, with curly hair, ever inhabiting

Brindawan and looking like a fresh cloud, and who is the Lord of the Gopis.

वंशो विभूषित करान्नवनीरदाभात्
पोतांबरदरुण बिंबफलाधरोष्ठात् ।

पूरुषेन्दु सुन्दरमुखारविन्द नेत्रात्
कृष्णात्परं किमपि तत्त्वमहं न जाने ॥

I know not anything higher than the lotus-eyed Krishna with hands adorned with flute, looking like a heavy-laden cloud, wearing a silken yellow garment, with His lower lip like a ruddy Bhimba fruit and with the face shining like the full moon.

सच्चिदानन्दरूपाय कृष्णायार्क्षिष्टकर्मणे ।
नमो वेदान्तवेद्याय गुरवे बुद्धिसाक्षिणे ॥

Salutations to Lord Krishna who is of the form of Sat, Chit and Ananda (existence, knowledge and bliss), who is to be known from the study of Vedanta, who is our Guru and witness of our minds.

नमो विश्वस्यरूपाय विश्वस्थित्यन्तहेतवे ।
विश्वेश्वराय विश्वाय गोविन्दाय नमो नमः ॥

Prostrations to Govinda who is of the form of the universe, who is the creator and destroyer

of the universe, who is the Lord of the universe and the universe itself.

नमो विज्ञानरूपाय परमानन्दरूपिणे ।

कृष्णाय गोपीनाथाय गोविन्दाय नमो नमः

Obeisance to Govinda, Krishna, the Lord of the Gopis, who is of the form of Knowledge and Supreme Bliss.

निष्कलाय विमोहाय शुद्धायाशुद्धवैरिणे ।

अद्वितीयाय महते श्रीकृष्णाय नमो नमः ॥

Salutations to Lord Krishna, who is without parts, without delusion, pure and antogonistic to the impure, the one without a second, and the great.

श्रीकृष्ण रुक्मिणीकान्त गोपीजनमनोहर ।

संसारसागरे मग्नं मासुद्धर जगद्गुरो ॥

Sri Krishna, the beloved of Rukmani, the captivator of the hearts of the cowherd women-folk, O Lord of the Universe, lift me up who am submerged in the ocean of births and deaths.

4. SRI RAMA STOTRAM

यन्मायावशवर्ति विश्वमखिलं ब्रह्मादिदेवासुराः

यत्सत्त्वादमृपेव भाति सकलं राज्ञी यथाहे भ्रमः ।

यत्पादप्लव पक पव हि भवाम्भो धिस्तितीपीवतां

वन्देऽहं तमशेषकारणपरं रामाख्यमीशं हरीम् ॥

"I bow to that Lord Hari, with the name Rama, who is the Ultimate behind all causes, to whose Maya are subject the whole universe, the Gods from Brahma downwards and the demons, by virtue of whose existence, everything else appears as if real, like the illusion of a snake in a rope, and whose feet are the only boat for those who desire to cross the ocean of worldly existence "

वैदेहीसहितं सुरद्रुमतले हैमे महामण्डपे

मध्येपुष्पकं आसने मणिमये वीरासने सुस्थितम् ।

अग्रे वाचयति प्रभञ्जनसुते तत्त्वं मुनिभ्यः परं

व्याख्यातं भरतादिभिः परिवृतं रामं भजे प्रियमलम् ॥

"I worship the blue Rama, gloriously seated along with Sita in the heroic posture in a jewel-seat in the middle of the heavenly car of Pushpaka in a great golden pavilion at the foot of the celestial tree, who, with Bharata and others around Him and as Hanuman is reading in His front, expounds the great Truth to the sages."

श्रीराघवं दशरथात्मजमप्रमेयं

सीतापतिं रघुकुलान्वपरत्नदीपम् ।

अजानुबाहुमरहिन्ददत्तायताक्षं

रामं निशाचरविनाशकरं नमामि ॥

"I bow to Lord Rama, the glorious scion of Raghu, the incrutable Being who became the son of Dasarata, the Lord of Sita, the jewel-lamp that lit up the race of the Raghus, Rama of long arms and eyes broad like lotus-petals, the destroyer of the demons "

जयतु जयतु मन्त्रं जन्मसाफल्य मन्त्रम् ।
 जनन मरण भेद क्लेश विच्छेद मन्त्रम् ।
 सकल निगम मन्त्रम् सर्वशास्त्रैक मन्त्रम् ।
 रघुपति निजमन्त्रम् रामरामेति मन्त्रम् ।

Victory, victory to Sri Rama Mantra, which confers the goal of life, the Mantra that destroys afflictions of birth and death, the Mantra derived out of all the Vedas and Shastras, the real Mantra of Raghupati.

सकल भुवनरत्नं सर्वशास्त्रार्थ रत्नम् ।
 समर विजय रत्नं सच्चिदानन्द रत्नम् ॥
 दशमुखहर रत्नं दानवाराति रत्नम् ।
 रघुकुल नृपरत्नम् पातुमां श्रीरामरत्नम् ।

May the jewel-Rama protect me always, the jewel of all the worlds, the jewel of all the Shastras, the jewel that gives success in battles, the jewel of Sat-chit-ananda, the jewel that destroyed the ten-headed Ravana and other

Asuras, the jewel of the kings of Raghu dynasty.

आपदामपहतारं दातारं सर्व संसृताम्
लोकाभिरामं श्रीरामं भूयो भूयो नमाम्यहम् ॥

I prostrate again and again to Lord Sr₁ Rama, the dispeller of all shackles of miseries, the bestower of all riches and in whom the whole world rejoices.

रामाय राम भद्राय रामचन्द्राय वेधसे ।
रघुनाथाय नाथाय सीतायः पतये नमः ॥

I prostrate to Rama, the Lord of Sita, the chief of the Raghu kings, an incarnation of Vishnu, who is known both as Ramabadra and also Ramchandra.

5. PRAYER TO HANUMAN

गोष्पदीकृतवाराशि माशकीकृतराक्षसम् ।
रामायणमहामानरत्नं वन्देऽनिलात्मजम् ॥

"I bow to Hanuman, the son of god Wind, the gem in the great garland of the Ramayana, he who took the sea as a hoof-pit and the demons as mosquitos."

मनोजवं मारुततुल्यवेगं
जितेन्द्रियं बुद्धिमतां वरिष्ठम् ।
वातात्मजं वानरयूथमुख्यं
श्रीगणदूतं शिरसा नमामि,॥

“I bow with my head to that messenger of Sri Rama, the son of Wind, the Chief of the monkey-hosts, fleet-like wind and mind, he who had controlled his senses and was the foremost of the intelligent.”

यत्र यत्र रघुनाथकीतनं
तत्र तत्र कृतमस्तकाङ्गलिम् ।
वाष्पवारिपरिपूर्णलोचनं
भारुति नमत राक्षसान्तकम् ॥

“Bow to that son of Wind, the death of demons, he who is to be seen with obeisant hands on head, and eyes filled with tears of joy wherever Rama's glory is sung.”

ॐ नमः शिवाय गुरवे सच्चिदानन्द मूर्तये ।
निष्प्रपञ्चाय शान्ताय निरालंबाय तेजसे ॥

Prostrations to Lord Siva, who is the Supreme Guru, who is an embodiment of Eternal life, knowledge and Bliss, who is free from all worldliness, who is an embodiment of Peace, who is the Light of lights.

गुरुरेको जगत्सर्वं ब्रह्मविष्णु शिवात्मकम् ।
गुरोः परतरं नास्ति तस्मात्संपूजयेद्गुरुम् ॥

The whole word representing Brahma (Créator), Vishnu (Protector) and Siva (Des-

troyer) is only the Guru manifested. One should adore his Guru as there is none other than the Guru.

गुरुर्मूर्तिं स्मरेन्नित्यं गुरुर्नाम सदा जपेत् ॥

गुरोराज्ञान् प्रकुर्वीत् गुरोरन्यान् भावयेत् ॥

One should always remember the form of Guru, always repeat his Name, carry out his orders and should think of nothing else but him.

कर्मणा मनसा वाचा सर्वदाराधयेद्गुरुम् ।

दीर्घदण्डं नमस्कृत्य निर्मलज्जो गुरु सन्निधौ ॥

One should always propitiate his Guru by deeds, thoughts and speech, prostrating before him without any bashfulness.

6., UNIVERSAL PRAYER

त्वमेव माता च पिता त्वमेव-

स्तमेव बन्धुश्च सखा त्वमेव ।

त्वमेव विद्या द्रविणं त्वमेव-

त्वमेव सर्वं मम देवदेव ।

Thou art my mother, Thou art my father,
Thou art my relative, Thou art my friend,
Thou art my knowledge, Thou art my wealth,
Thou art my everything, Oh my God of gods.,

असतो मा सद्गमय

तमसो मा ज्योतिर्गमय

मृत्योर्माऽमृतं गमय ॥

From the unreal lead me to the Real, from darkness to Light, and from death to immortality.

ॐ सर्वेषां स्वस्तिर्भवतु

सर्वेषां शान्तिर्भवतु ।

सर्वेषां पूर्णं भवतु

सर्वेषां मंगलं भवतु ॥

May prosperity be unto all.

May Peace be unto all.

May fullness be unto all.

May auspiciousness be unto all !

Om Santi ! Santi !! Santi !!!

7. SANKIRTAN DHWANIS

1. Jeya Genesa Jeya Ganesa, Jeya Ganesa
Pahimam,
Sri Ganesa, Sri Ganesa Sri Ganesa
Rakshamam.
2. Jeya Guru Siva Guru, Hari Guru Ram,
Jagat Guru Sat Guru, Param Guru Shyam.
3. Haré Rama Hare Rama, Rama Rama
Hare Hare,
Hare Krishna Hare Krishna, Krishna
Krishna Hare Hare.

4. Govinda Jeya Jeya, Gopala Jeya Jeya,
Radha Ramana Hari, Govinda Jeya Jeya.
5. Hari Hari Bol, Bol Hari Bol,
Keseva Madhava Govinda Bol.
6. Sivaya Namaha Om, Sivaya Namaha,
Sivaya Namaha Om, Nama Sivaya.
Siva Siva Siva Siva Sivaya Namaha OM,
Hara Hara Hara Hara Nama Sivaya.
7. Sunaja Sunaja, Sunaja Krishna,
Gitawala Gyana, Sunaja Krishna,
Bansuri-ki tan, Sunaja Krishna!
8. Govinda, Govinda Gopala Rama,
Gopala Gopala Govinda Rama,
Govinda Rama——Gopala Rama.
9. Hara Hara Mahadeva Sambho,
Kashi Visvanatha Gange.
10. Madana Mohana Bhajo,
Brindavana Chandra Bhajo
Radhe Govinda Bhajo, Radhe Govinda
Bhajo.



CHAPTER VIII
GLEANINGS

A charming wife lends her charm to every thing and makes the whole world look attractive to her husband, a charmless wife robs the world of its charm.
(III-56-62).

2. DUTIES OF WOMEN

A girl or a maid or an old woman must not do anything independently (i. e., at his own will) in the house.

In childhood let her remain under the control of her father, under the control of her husband in youth and under the control of her son after the demise of her lord in old age. A woman must not assume independence under any circumstances whatsoever.

She must not wish separation from her father, husband or sons. A woman living separate from these (relatives) becomes condemnable in both families.

Skilful in her household duties, let her maintain a happy and cheerful frame of mind, keeping the furniture neat and tidy, and avoiding extravagance.

During the life-time of him unto whom her father or her brother, with her father's consent,

might have given her in marriage, him she must devotedly serve, and make no transgression against him, after his demise. (V-147—151).

Like a deity, a chaste wife shall always serve her husband, even if he be found devoid of learning, character and conjugal fidelity.

A wife has no other religious rite or vow of her own than an unflinching devotion to her lord, whereby she will be glorified in heaven.

A virtuous wife, desiring to attain the region of the husband, must not do any thing unpleasant to her lord.

After the demise of her lord, let her control her passion by living on auspicious flowers, bulbs, and fruits and never dream of taking the name of another man.

Forbearing, self-controlled, and emulating the excellent virtues of chaste wives, let her pass her whole life in the constant practice of asceticism, forswearing meat, honey, wine and sexual intercourse. (V. 154—158).

After the demise of her lord, a virtuous wife, by taking to the life of asceticism, may go to heaven, even though not blest with a child, like the Brahmacharinis.

Out of greed for progeny, a wife who makes transgressions against her lord, acquires infamy in this life and is ousted of the region of conjugal felicity.

A son, begotten by a man on another's wife, and vice-versa can never be called a son and nowhere a virtuous woman has been advised to take a second husband in the Shastra.

A woman, who discarding a former though inferior husband of her own, marries a better and greater husband for the second time, is condemned in society ; she will be afflicted with many a foul disease.

Controlled in her speech, body and mind, a wife, who transgresses not her lord, attains the region of the husband is glorified as a chaste woman by the world.

Controlled in her speech, body and mind, and by thus faithfully discharging the duties of matrimony, a woman (wife) acquires glory in this life and attains the region of the husband, after death. (V. 160—166).

3. ETERNAL DUTIES OF HUSBAND AND WIFE

Men should never give any license to their wives in day and night ; by keeping them en-

gaged in commendable pursuits, they should keep them under their own control. (IX—2).

Women should be especially protected from the slightest of corrupting influence (such as, a bad company etc.,) since an unprotected woman aggrieves the two families, *i. e.*, those of her father and husband.

This protection of wives forms the highest duty of the members of all the four social orders. Even weak (*i. e.*, diseased or physically deformed) husbands should endeavour to protect their wives.

By assiduously protecting his wife, a man protects the purity of his progeny and family, as well as his character, Self and virtue. (IX. 5—7).

Wives (women) cannot be kept by force ; it is by the application of the following expedients that they can be kept under control.

They should be employed in storing and spending money *i. e.*, in looking after the expenses of the household, in maintaining the cleanliness of their persons and of the house, and in looking after the beddings, wearing apparels and household furniture.

Imprisoned in the house and closely guarded by their male relations, bad women are not sufficiently protected (i.e., they can find opportunities to gratify their evil propensities). Women who guard themselves are said to be truly guarded and protected.

Wine-drinking, evil company, separation from the husband, idle rambling, sleep at the improper time, and residence in another's house are the six factors which tend to defile a woman. (IX, 10—13).

Pondness for ornaments, beds and cushions, anger, crookedness and scandal are natural to women in the opinion of Manu. (IX—17).

For conceiving progeny, wives, the lights of households, the repositories of bliss and auspiciousness, should be honoured with presents of apparels and ornaments. Distinction exists between the wife and the of fortune in the house.

Giving birth to children, performance of religious sacrifices (Agni Hotra, etc.,) nursing, love, and the acquisition of heaven are contingent on his wife.

She, who is pure and controlled in her mind, speech and body, transgresses not her lord, attains to the region of the husbands (Patiloka) and is called chaste by the *virtuous*

Through transgressions against her lord, a wife becomes condemnable in this world, and is afflicted with diseases of sin. (IX. 26—30).

By sale or separation (abandonment) the husband and wife cannot be liberated (severed) from each other ; we know this law to have been originally made by the creator of the universe.

Only once can the partition of an estate be made, only once can a girl be given away in marriage, and only once can a thing be gifted. Each of these three things can be made only for once. (IX. 46—47).

Imprisoned in the house and closely guarded by their male relations, bad women are not sufficiently protected (*i. e.*, they can find opportunities to gratify their evil propensities). Women who guard themselves are said to be truly guarded and protected.

Wine-drinking, evil company, separation from the husband, idle rambling, sleep at the improper time, and residence in another's house are the six factors which tend to defile a woman. (IX. 10—13).

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Wife is the manifest source of procreation and bringing up of children, and of the performance of the duties of every day life.

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4 GRIHASTHA DHARMA

A householder has five places where animal lives are destroyed, they are the hearth, the grinding stone, the broom stick, the pestle and mortar, and the stool for the water-pitcher. These five, when performing their proper functions, kill life

For the expiation of the sin committed by him in each of these places, the great sages have ordained that, the householder celebrants of sacrifices (*i e*, householders) shall daily perform the five great sacrifices (Pancha-Yajnas).

The sacrifice of Brahma consists in teaching the Vedas, offering oblations or libations to the manes is called a Pitri yajna, burnt offering oblations (food) to the animals is called Bhuta-Yajna, while hospitality to guests is called a Nri-Yajna

By not suffering the daily performance of these five sacrifices to be omitted, a householder, even living in his house, is not associated with *the sin committed in the five life-killing places in the household.*

CHAPTER IX
HEALTH AND EXERCISES

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1. HEALTH

Health is the greatest wealth and asset for you. Without good health and strength, you cannot achieve success in life and God-realisation. Without good health, you cannot enjoy life. Good health comes from following definite rules. Those who ignore the cause of health, suffer much and meet death.

What is the precious thing that makes life worth living? It is health. Will you sing to-day the song of "*Sariramadyam Kalu dharma Sadhanam*—body is indeed the foremost essential thing for the attainment of the goal of human existence." Charaka Samhita says, "*Dharmartha kama mokshanam arogyam moolamuttamam, rogasthasya apahartara sreyaso jivitayacha*—health is the best cause of virtue, wealth, desire and emancipation and is the blessedness of life. Diseases are the destroyers of health." The laws for the preservation of health should receive your

foremost and first consideration. The laws of health and the laws of nature cannot be violated with impunity. Those who neglect the laws become victims to incurable diseases and drag a cheerless existence.

The world needs good healthy mothers, healthy and strong boys and girls. What do we find in these days in India? India, the land which produced Bhishma, Bhima, Arjuna, Drona, Aswathama, Kripa, Parasura and countless other chivalrous warriors, the soil which contained numberless chiefs of undaunted interpedity, unparalleled chivalry and matchless strength abounds now with effeminate impotent weaklings. Children beget children.

Regular exercise for women is imperatively necessary. The health of the girls of India is below the standard of the health of the girls in any other country. Average life for an Indian woman is 26 while it is 52 for an European.

On account of lack of exercise the girls do not grow properly. They suffer from anaemia or poverty of blood, debility and arrested developments.

The burden of continuing the race is in their shoulders. Therefore they should have a strong physique and high standard of vigour, and vitality.

There should be compulsory daily physical culture for girls of every class in schools and colleges. This will doubtless improve their health. In the time-table there should be daily drill class. They should take part in games. They should have plenty of fresh air. Suryanamaskars are also good. They can practise a few easy Asans such as Sarvang, Bhujang, Salab, Dhanur, Paschimotton and Pranayama (breathing exercises) such as Sukh Purvak, Sitali and Bhastrika. Now-a-days it is highly gratifying the note that women take much interest in Yogic Exercises at Latvia and other foreign countries and in Punjab.

Marriage and motherhood are much earlier in India than in other countries. Therefore every facility should be given to girls in schools to have plenty of fresh air and games and every kind of hygienic education.

2. PADMASANA

Padma means 'lotus'. When the Asan is demonstrated, it represents the appearance of a lotus in a way. Hence the name Padmasan. It is also known as Kamalasan. This is the best Asan prescribed for concentration and meditation, Japa and prayers. This Asan is highly suitable for women.

Sit on the ground by spreading the legs forward. Then place the right foot on the left thigh and the left foot on the right thigh. Place the hands on the knee joints. You can make a finger-lock and keep the locked hands over the left ankle. Or you can place the left hand over the left knee and the right hand over the right knee.

3. SARVANGASAN

This is a mysterious Asan which gives wonderful benefits. This is termed 'all members pose', because all the parts of the body are engaged when this Asan is performed.

All the members of the Ladies Section of the Divine Life Society, Latvia, Europe, and the Yoga Ashram, Lyallpur are experts in the practice of Yoga Asans and Pranayams. The Asan photos of the members of these two institutions are published in this book.

MEDITATION GROUP



Sri Mrs Anna Plaudis, Mrs Anna Dolfig and Members
of the D L S Ladies Section, Latvia (Europe)

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In this Asan, the thyroid gland is nourished properly. Healthy thyroid means healthy function of the circulatory, respiratory, alimentary and nervous systems of the body. Sarvangasan keeps a healthy thyroid. Healthy thyroid means healthy functioning of all the organs of the body.

It supplies a large quantity of blood to the spinal roots of nerves. It keeps the spine elastic. Elasticity of spine means ever-lasting youth. It destroys the ravages of old age. It helps a lot in maintaining Brahmacharya. It acts as a powerful blood tonic and purifier. It tones the nerves.

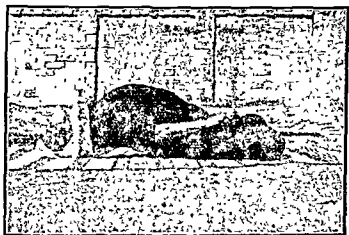
4. MATSYASAN

As this Asan will help one to float on water easily with Plavini Pranayam, it is called fish-pose, Matsyasan.

Spread a blanket and sit on Padmasan. Then lie flat on the back. Rest the head on the two elbows. This is one variety.

Stretch the head back so that top of your head rests on the ground firmly on one side and the buttocks only on the other, thus making a bridge or an arch of the trunk.

Place the hands on the things or catch the toes with the hands. You will have to give a good twisting to the neck.



Fatty persons with thick calves who find it difficult to have Padmasan (foot-lock) may sit in the ordinary way and then practise this Matsyasan. Do this for 10 seconds and increase to 5 minutes. When you finish the Asan, slowly raise the head with the help of the hands and get up. Then unlock the foot-lock. Practise this soon after Sarvangasan.

This Asan gives natural massage to the congested parts of the neck and shoulders in the practice of Sarvangasan. Matsyasan is the destroyer of many diseases. It removes



Vrikshasan, Parvatasan, Vajrasan, Pada-hastasan

constipation. Matsyasan affords the maximum benefits of Sarvangasan.

5. PASCHIMOTTANASAN

Sit on the ground and stretch the legs stiff like a stick. Catch the toes with the thumb, index and middle fingers. While catching you will have to bend the trunk forwards. Exhale and then bend. You can even bury your face between the two knees. Remain for 5 minutes and then slowly raise and release the hands. Repeat this Asan four or five times.

This Asan reduces the fat in the abdomen. It is a specific for corpulence or obesity and for the enlargement of spleen and liver. This Asan relieves constipation, removes sluggishness of liver, belching and gastritis. It makes the spine elastic.

6. VAJRASAN

This Asan resembles the Nimaz pose in which the Muslims sit for prayers. Keep the soles of the feet on both sides of the buttocks *i. e.*, place the thighs on the legs one over the other and the soles on the buttocks. The part from the toe to the knee will touch the ground. The whole burden of the body is put on the

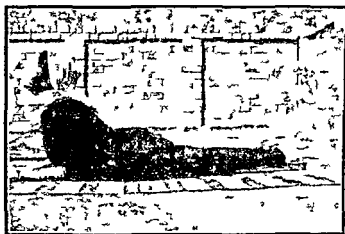


Bhujangasan

knees and ankles. Keep the hands on the knees. Keep the knees quite close. Let the trunk, neck and head be in one straight line. This Asan removes all disorders of the stomach and increases the digestive power.

7. BHUJANGASAN

Spread a blanket on the ground. Lie flat downwards keeping the back above. Relax all the muscles. Be at ease. Place the palms on the grounds just below the shoulders. Let the body from navel downwards to the toes touch



the ground. Raise the head and upper portion of the body slowly just as the cobra raises its head hood. Bend the spine backwards. Now bring down the head slowly to the ground. Repeat this 6 times. This is Bhujangasan.

This is a very good Asan for removing constipation, pain in the back and lumbago. Bhujangasan and Sarvangasan are particularly useful for ladies. They are very simple and efficacious.

8. HALASAN

Spread a blanket on the ground. Lie flat on your back. Keep the hands at the sides on the ground with the palm facing the ground. Join both your legs. Lift them up very very slowly. Do not bend the legs at the knees. The method is exactly as in Sarvangasan, but



in this Asan the legs have to be brought still further down till the toes touch the ground over your head. Press the chin against the chest. Breathe slowly through the nose. When the toes touch the ground, you can bring your

hands forward and catch hold of the toes. When this is Asan is performed it resembles the 'plough' or Hala in Sanskrit. So the significant name.

In this Asan a large quantity of blood is poured into the spinal roots of nerves, spinal cord and muscles of the back. Hence they are all well-nourished. The vertebral column is rendered elastic and soft. He who practises this Asan is very energetic, agile, nimble. All the benefits of Sarvangasan are derived from this Asan. This is highly useful for chronic constipation, enlargement of the liver and spleen.

9. PARVATSAN

When you sit on Padmasan or Vajrasan, raise the hands up as far as possible. This is Parvatasan. Through this Asan. the body becomes firm like a mountain. This is highly useful for deep-breathing (Pranayam) exercises.

10. ARDHA MATSYENDRASAN

Paschimottan and Hala Asans bend the spine forwards. Dhanur, Bhujang Asans bend the spine backwards. Ardhamatsyendrasan gives a spinal twist.

Sit on the ground by placing the left heel at the anus. Then keep the right heel on the ground by the other side of the left knee. Raise the right knee and keep it at the left arm-pit and with the left hand catch hold of the right toes. Now bend the body well and take right hand at the back as far as possible and keep the fingers near the thigh. This can be



done only if you give a very good twist to the spine. Retain the pose for 5 seconds. In the same manner you can twist the spine on the other side also.

This Asana keeps the spine elastic and gives a message to the abdominal organs. This is an excellent Asana for lean people.

11. RELAXATION

The woman who can never relax, never take a real rest, will not attain or retain her beauty. Her face will show signs of the fatigue her body is undergoing. Her body will lack poise. Once in the morning, noon and evening, relax completely for ten minutes at least. No matter how urgent the task is, stick to this rule. Sit in a comfortable easy chair or lie flat on a bench or mattress. Let every muscle go 'flop'. Close the eyes. Make the mind blank. Roll on to one side and then relax as thoroughly as you can. Do not strain any muscle. Roll on the other side and then relax. This is naturally done during sleep.

Many jobs have to be done while sitting. Be careful to sit correctly to avoid fatigue. Relaxation after doing daily exercises is another important item. Relaxation of the body will bring rest to the body and mind also. The tension of the muscles will be removed. Relaxation refreshes one completely.

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